A · CENTURY OF MARYVILLE · COLLEGE

SAMUEL TYNDALE WILSON D.D.

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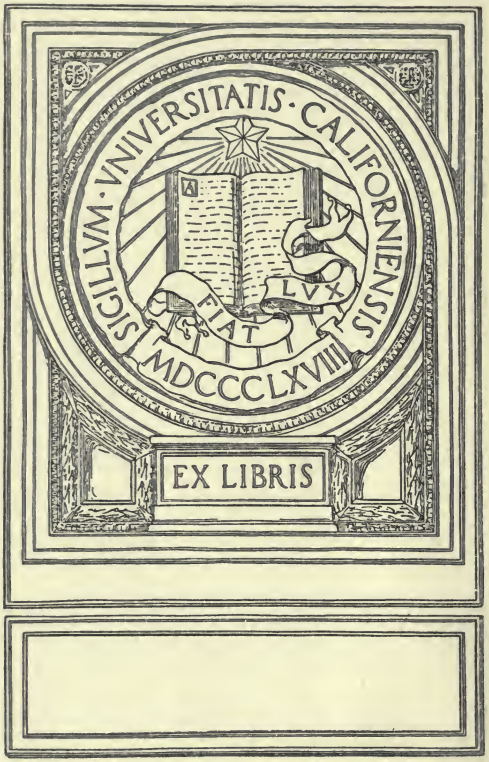
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Maryville College Near the Close of the Century.

A CENTURY OF MARYVILLE COLLEGE

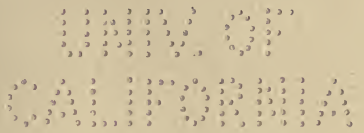
1819-1919

A STORY OF ALTRUISM

BY

SAMUEL TYNDALE WILSON, D.D.

FIFTH PRESIDENT OF THE COLLEGE



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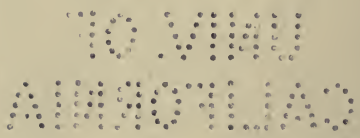

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DEDICATED

TO THE

STUDENTS AND BENEFACTORS

OF

MARYVILLE COLLEGE

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FOREWORD

It has been a characteristic of the institution of which this volume treats to win the devotion of its teachers and administrative officers to a degree never exceeded in the case of other institutions of learning. The College has always had connected with its management workers who were so zealous that the institution should efficiently serve its constituency, that they have counted no self-sacrifice or toilsome labor too extreme, if only they could see the College they loved realize their ambitions for it. The most conspicuous embodiments of this devotion to Maryville College were President Anderson, the founder, and Professor Lamar, the second founder. It was the writer's good fortune to be at first a student and then a colleague of Professor Lamar, who in turn was a student and then a colleague of Dr. Anderson; and so the writer received almost at first hand the story of Maryville, extending from the days of the beginning down to the time when he himself entered the faculty of the College. This story he has long felt it his duty to recount for the future sons and daughters of Maryville, but not until now has he found time which he could devote to the pleasant task.

If the lines in this character sketch of Maryville should seem to any to be too ardent, let the fact that

the writer has been connected with the College as student, alumnus, and professor for forty-three years explain and extenuate somewhat the warmth of his appreciative devotion. He is happy to know, moreover, that Maryville's sons and daughters at any rate agree with him in believing that there is but one unique Maryville in all the galaxy of the colleges, and that no other institution shines with brighter, kindlier, or truer ray!

Although historical, this book is not a history. It is intended, as has already been intimated, to be a character sketch of Maryville College. The century just closing has been one of debate and discord and division in the domains of church and state. So fierce, for example, was denominational jealousy that Maryville College, though itself always liberal to all denominations, was for twenty-three long years denied a charter by the Legislature of Tennessee. Happily those days of narrowness are forever gone. The days of battling "Old School" and "New School" Presbyterians are also gone. Gone, too, is the ecclesiastical and political bitterness engendered by the Civil War. The College has emerged from a stormy but useful past into a more widely useful present, and has before it what seems to be a vastly more useful future. The writer avails himself of his author's license in omitting from this book the divisive matters of the past. The problems and the opportunities of the future are surely large enough to engross all the attention and energy of the old friends of the College and of the new allies that are rallying to their assistance.

The writer takes this opportunity to thank the many friends who have assisted in clearing up obscure points of ante-bellum history. The destruction of almost all the ante-bellum records of the College has greatly increased the difficulty of his task; and so he is deeply grateful to the friends that have contributed information that has been so much the more valuable on account of the absence of these official records. Especially would he express his indebtedness to Mr. James A. Anderson, grand-nephew of Dr. Anderson, Mrs. Martha A. Lamar, widow of Professor Lamar, and Major William A. McTeer.

The accuracy of the book has profited greatly by the criticisms of eight or more friends of the College that have read the manuscript. The excellence and appropriateness of the thirty-six illustrations employed in the volume are largely due to Professor Clinton H. Gillingham, who spared no pains in their selection and preparation. To all who have, in any way, contributed to the value of this tribute to Maryville, the writer hereby expresses his sincere thanks.

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A CENTURY OF MARYVILLE COLLEGE

PART FIRST: THE ANTE-BELLUM MARYVILLE

CHAPTER I

The Great Southwest and Its Challenge

Before the Great West had received its name and had excited the imagination and largely engrossed the attention of the American people, there already existed, on the one hand, a "Great Northwest Territory," and, on the other, "a Great Southwest" region, that were also the cynosure of many eager eyes.

The Southwest of 1800 A. D.

From 1790 to 1796 the region afterward called Tennessee was known as "the Southwest Territory," but "the Great Southwest" included much more than that one territory. In 1800 the region extending from the Smoky Mountains westward to the Mississippi River and southward to the Gulf of Mexico, including, roughly speaking, what is now covered by the States of Tennessee, Georgia, Alabama, and Mississippi, was

known as the Great Southwest. Although containing 200,150 square miles of area, it was occupied by a population of only 277,138. By 1810 the same region had a population of 554,512; and by 1820 its population amounted to 967,105. It is with this Southwest that we have to deal.

The Land of Promise

The Southwest was in that day the land of promise. It promised immediate benefits. There were cheap farms and healthful homes for the immigrants and for their children. It was to the more crowded regions of the seaboard and the adjoining inland country an alluring ultramontane Italy, or a land of Canaan, with vines and fig trees, and milk and honey. It promised not only immediate good but also later benefits. There would be comfort and competence in coming days when the wilderness had been subdued and the land had been filled with homes and, as Livingstone would have phrased it, with "the pleasant haunts of men." And this Southwest land also promised ultimate benefits of great value. It would be a land of destiny, filled with the wealth "of Ormus or of Ind," as the course of empire should press westward. It was, indeed, a land of boundless promise.

"The Land of Do Without"

However, it was by no means as yet a land of realization, promising though it was. It was rather what even more than a century later its purely mountain communities have been called—"a land of do without." In fact all frontier lands have been lands of necessary makeshifts and ingenious substitutes, but

especially of the stern limiting of one's wants to his bare necessities and to the even narrower possibilities of the case. This absence of the comforts and the commodities of civilization is the price paid for their precedence by the advance agents of civilization. The Great Southwest was a land of "do-without" luxuries, and almost of "do-without" necessities.

Pioneer Privations

The present-day descendant of the pioneer, if translated by genii to the pioneer times and the log home of his ancestor, would look in vain about the simple cabin and the log barn for most of those utilities that are now deemed indispensable to the comfort of the home and to the management of the farm. But there were also in the isolated frontier homes of the Southwest many days when even hunger haunted the brave founders of empire, just as there had been years of broken slumber and anxious fear on account of "the red peril" that had menaced them by day and by night. And these pioneer privations were felt the more keenly by some who experienced them, because in their old homes beyond the mountains or beyond the seas they had lived in comparative quiet and comfort.

Privations, however, are not so serious as are deprivations. Privations are usually transient and temporary; deprivations are apt to be more permanent.

Pioneer Deprivations

There were privations involved in the very constitution of the log age; but so long as near the log-cabin home, the log barn, and the log court-house, there were also a log schoolhouse and a log church,

the sorest deprivations had not been experienced. But there were many places in the new and wild Southwest where the intellectual and spiritual interests of the people were either entirely unprovided for or very imperfectly provided for. In such communities a pitiful poverty of the best things of life prevailed; the deprivation of the essential conditions of wholesome and normal life prevented those best things of life from being developed. And there were many communities that suffered such pioneer deprivations.

And Loss of Best Things

The people of the extensive territory comprised in the Southwest of 1800 had in many sections, of necessity, as a result of frontier conditions and of the breaking of old ties, and by reason of the isolation and the recklessness of the frontier, lost many of the best things that had belonged to them in the old country and in their first homes in America. Among these best things that disappeared were the traditions of the past—traditions national, racial, and family—traditions that in many cases were laid aside, and, for lack of use, were forgotten, and finally lost. Some of these traditions, it was true, might better have been lost; but most of them were invaluable and purchased by their ancestors at great price.

There, too, were the education and the considerable degree of culture of the fathers and mothers that were sometimes largely lost to the sons and daughters because these were brought up in an unfavorable environment. But chief of all was the loss a sad and tragic one when a family's religion failed to stand the

test of transplantation into a new and rough country.

The Southwest land, however, was happy in the fact that it did not lose its virile stock. Great families of young people who, in many cases, grew up to be stalwart men and strong women, swarmed about the log houses of that period. The country was but sparsely settled, but a populous generation was scattered all over it and multiplied with great and divinely-blessed rapidity. Whatever deficit of assets might exist in other respects, there was a wealth of assets to be found in the young people that were crowded in the log-cabin homes of the land.

A Wealth of Young People

That was long before the days of the free public-school idea, and the State did nothing for education. What schools there were available, were article, or subscription schools; and the pressure of toil, the absence of money, the lack of interest and of interested leaders, and the imperfect supply of even poorly-equipped teachers tended to reduce to a minimum the number of such schools. With few books or no books in the home, and with no school in the community, and with little leisure on the part of the parents, there was many an instance of intellectual famine for the new generation where there had been a sufficiency of education for the older generation. "How can I, except some man should teach me?" was the question of the wayfaring man. Where was the Philip that was to teach the frontiersman?

A Dearth of Education

A real and threatening danger here! What will become of the land if its people perish for lack of knowledge? No schools or poor schools meant declension in intelligence, education, and culture; deterioration in moral ideals, stamina, and character; and disintegration and dilapidation of the political structure of the Southwest. By the irresistible logic of cause and effect, illiteracy and its consequence, ignorance, would in their ugly train bring a declension that would, unless checked, ultimately lead many representatives of a noble race downward even toward degeneracy. It would have been unpatriotic and unchristian and foolish in the extreme to ignore the danger that was impending over the Southwest.

With Danger of Declension

The country was yet new, financial capital was yet wanting, and the population, thanks to a kind Providence and a prolific frontier fecundity, was rapidly increasing. The industrious race that peopled the region lived in the days when as yet primitive methods of farming and manufacture prevailed, and when machinery and steam and electricity had not yet come to add to man's efficiency. It was mainly man power, aided by horse power and ox power, and by some water power, that earned man his livelihood. And this making a living kept the people busy from early cock-crowing till after candle-lighting.

So Busy Making a Living

So busily were men employed in earning their living that there was real danger in the meantime of their losing their lives. When, in order to win their daily

bread, they were compelled not merely to work but also to labor and toil and drudge throughout the years,

In Danger of Losing a Life

it was easy to be so engrossed as to forget the need of the bread that cometh down from heaven. The daily grind was in danger of crushing the real life out of the soul, even while grinding out bread for the body. And all thoughtful patriots and Christians saw the risk and feared the outcome; and, pleasant it is to say, some of them rendered invaluable service in attempting to ward off the impending danger from the nascent commonwealths of the Southwest and from their people.

The early settlers of what is now Tennessee were a very patriotic and liberty-loving people. They

The Challenge to the Patriot

formed for "the Watauga Association," in 1772, the first written constitution made by native Americans; and, in 1775, they erected the first geographical division named for him who was to be "the Father of his Country," but who had then just assumed the command of the army at Boston; and, in 1780, they established, on the Cumberland River, an independent government called "the Cumberland Compact"; and in 1784, in the eastern part of the region, they dared to found "the State of Franklin." This determination to have law and order and liberty was a distinguishing mark of the founders of the State; and a high degree of patriotism was bequeathed by them to their sons and successors in leadership.

The danger of the occultation, by ignorance and

its attendant clouds, of the rising sun of liberty and virtue in the Southwest did not escape the alarmed notice of many patriots of Tennessee and the regions beyond. Tennessee had become a State in 1796, the first State to be carved out of the United States territory, and the patriots of Tennessee wished it to develop into an honored commonwealth; and they saw in the menace of illiteracy a challenge to their own patriotism to seek to ward off that menace.

The Challenge to the Philanthropist

While stern necessity kept many good men so busy that they scarcely had time to note the dangers that menaced them, and while the selfishness of a gross frontier materialism made many others entirely indifferent to the cause of education and religion, there were many lovers of their kind who were sad of heart and who suffered a holy discontent on account of the dangers that threatened both themselves and the rising generation in the Southwest. They saw in the dearth of educational and religious privileges in the region in which they lived the occasion and cause of the breaking open of a Pandora's box of mischiefs in it. Furthermore, they read in this condition of affairs a summons to their love of man and of God to help to supply the needs of their people and to avert disaster to the state and the church. And many worthy lives were dedicated to the work of saving their adopted and already beloved land of the Southwest.

The challenge was, as has just been said, accepted by some patriotic and philanthropic men throughout the

region; and, against great odds, these worthies rendered a service whose beneficent influence was so great as to be beyond the possibility of human computation. They planned for schools, and secured teachers or themselves taught schools, and established churches and secured preachers or themselves became preachers, in order that learning and religion might not perish from the face of the land. The adventurous and brave pioneers furnished some of these men, while the next generation not only found them just as necessary but also realized that they were needed in larger number than before. To the honor of religion, let it be said that it was the church that saved education, and, of course, religion, in that crisis. The debt of gratitude that the nation owes in other sections of the land to the Christian ministry for the keeping alive of education in the early days is fully recognized on every hand; and certainly no one can question that that debt is a great one in the Southwest, where practically all the teachers of the higher grades and many of the teachers of the lower grades were the preachers who everywhere carried with them, as the tools of their trade, the school book and the Bible.

The Challenge Accepted by Some

CHAPTER II

Isaac Anderson and His Vision

The Great Teacher magnified his profession. He said: "Ye call me Teacher, and Lord: and ye say well; for so I am." Many of his followers have tried to do as he has done unto them; and so they have taught others the learning both of earth and of heaven. Practically all the early academies and schools of higher education in Tennessee and the Southwest were established by the preachers of the frontier, and, principally, by the Presbyterian preachers. The heaven-impelled preacher-educators, Samuel Doak, Hezekiah Balch, Samuel Carrick, Charles Coffin, Gideon Blackburn, Isaac Anderson, and others that might be mentioned, left behind them legacies of influence as educators that have enriched the past and the present of the region they loved so truly and served so richly.

Elect Pedagogues of the Frontier

As almost all of these educators could trace their lineage back, by the way of the North of Ireland, to Scotland, so could the schools that they established trace their honorable and lineal descent from the schools of that same land of worthy beginnings. The

Disciples of John Knox

schools in every parish and the college in every notable town, that John Knox and his followers planned for in the Book of Discipline, were the ideals that the American pedagogues of the Southwest tried also to realize. And sad would have been the loss to the frontier had they failed to attempt to carry into effect the program of Knox. At first almost every Presbyterian preacher was also a school-teacher; and every one was the friend and champion of education. Indeed, he was almost invariably the best educated man in his community. To him as a steward of God's grace had been committed not merely the standards of faith but also those of education; and he tried faithfully to fulfill his double ministry.

Old Rockbridge County Training Ground

One of the centers of educational interest for the Southwest from which radiated in many directions the influences that were fostered there, was Rockbridge County, in the Valley of Virginia. That county was settled almost exclusively by Scotch-Irishmen. They brought with them their principles, and tried to perpetuate them by founding schools and churches in which their children could be disciplined in intellectual culture and, at the same time, indoctrinated with high and worthy moral and religious ideals. They established community schools and even academies in their various congregations.

Liberty Hall Academy is the most famous of these schools of Rockbridge County. From this institution many went forth to establish elsewhere in the South-

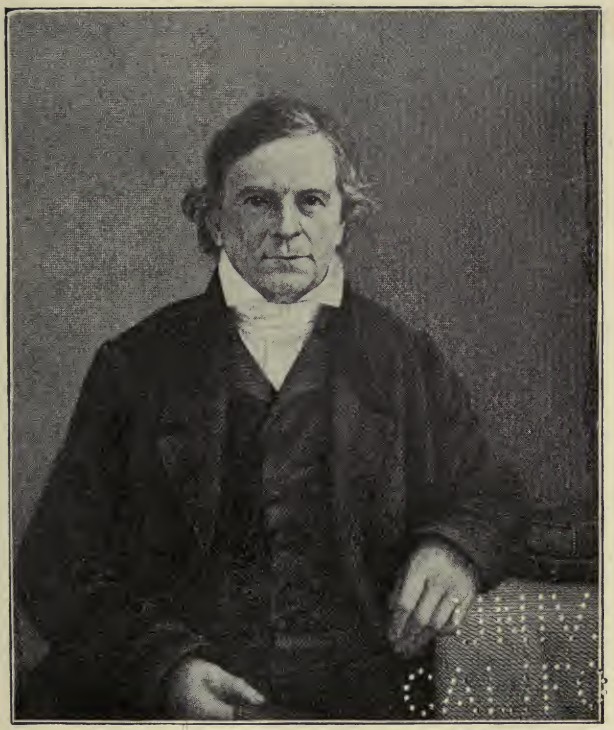
west what they had learned to prize under its tuition. The names of Drs. Samuel Carrick, Samuel Doak, Samuel G. Ramsey, and Isaac Anderson are household words in East Tennessee as names of educators or founders of its educational institutions, and they were all educated in Rockbridge County.

A Scotch Dominie and His Scholar

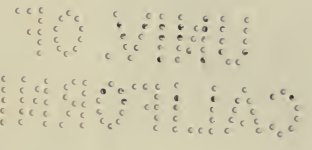
In the church called New Providence, located on the northern edge of Rockbridge County, the people of the congregation supported a subscription school which was taught by a Scotch dominie. A little lad named Isaac Anderson entered this school as soon as he was old enough to attend; and here he continued in attendance for several years. The dominie was an efficient teacher and his drill was thorough and persistent. He commanded the respect of his pupils. He feared God, and did his utmost to train the children also in the same fear. Every morning he read the Scriptures to them and prayed with them; and throughout the entire day he taught them in a practical way how to realize the chief end of man. It was evident that another Teacher was also present in the school who instructed in heavenly wisdom both teacher and pupil.

Isaac Anderson, Scotch-Irishman

The lad, Isaac Anderson, merits our attention, for without him the story this book has to tell could not have been written. On March 26, 1780, in a farmhouse near New Providence Church, and about twelve miles north of Lexington, Rockbridge County, Virginia, Isaac Anderson was born, the oldest of the



Dr. Isaac Anderson, Founder and First President.



seven children of William Anderson and his wife, Nancy McCampbell Anderson. His ancestors had come from County Down, in the North of Ireland. They were sturdy representatives of that indomitable Protestant Scotch-Irish stock that has always refused to be defeated, but fortunately for the world has generally been on the right side of the issues that have been battled over. Both his great-grandfather, Isaac Anderson, and his great-grandmother, on his paternal side, and his great-grandparents, the Shannons, in the McCampbell line, on his maternal side, were present at the siege of Londonderry in 1688. The Anderson family and the McCampbell family, also of Scotch-Irish stock, with whom they became intimately connected, settled in Rockbridge County, Virginia, while it was yet Augusta County and a very new country.

William Anderson, his father, besides being a good herdsman and farmer, was a great hunter and a practised rifleman. He was a soldier at Point Pleasant on the Kanawha, and in other Indian campaigns. Nancy McCampbell Anderson, his wife, was born in America in 1757, two years after her parents, James and Mary Shannon McCampbell, came from Ireland to Rockbridge County, Virginia.

William Anderson was a Christian man, and the priest of his family. The fire upon his family altar, according to the law of God, was always burning; it never went out, even in the busy days of the harvest. Morning and evening a hymn was sung, a passage of Scripture read, and a fervent prayer offered.

His Schooling in the Home

Mr. Anderson gave his children the best school education the times afforded; but the education given in the home was better than all else. He and his good wife trained their seven children to honor God's day and God's book and God's law. The children were taken to church from the days of infancy, and were guided to walk in wisdom's ways. All of them remained under the parental roof until their maturity, and thus received the full benefit of this long-continued home training. They grew up to be a notable family of tall, large, and well-formed men and women.

Isaac, the eldest son, received special and priceless benefit from the guidance given his youthful feet by his maternal grandmother, Mary Shannon McCampbell, who lived in the home and whose special care and favorite he was. She taught him to spell and to read, to love God and to pray to him. She would tell him of her parents' experiences at the siege of Derry, and especially of the rescue of her wounded father from almost certain death through the kind-heartedness of a Catholic girl. Amid the heroic traditions and consistent piety of such a home, Isaac Anderson was prepared for his important life-work.

It is not to be wondered at that in such a home there should have been developed seven worthy and substantial men and women of force and usefulness. Of the conspicuous service rendered by Isaac Anderson this book will have much to say. Three of his brothers, Robert M., William E., and Samuel, were

all able lawyers and judges of circuit courts, making such a galaxy of legal ability as few families could boast; the other brother, James, was a successful farmer, and a colonel of militia; while the two sisters, Mary and Margaret, married respectively to William McCampbell and Bennet McCampbell, showed their strength of character in the sterling worth of the families they trained for usefulness.

And Under the Dominie

The Scotch dominie taught his school in a log house about a mile from the Anderson home. Before Isaac was old enough to attend regularly, the neighbor boys would sometimes carry him on their backs to the school. There he was deeply impressed with the singing and the praying of the school-teacher, and afterward said that it produced in him "a great and lasting impression for good." The dominie was strict and earnest, and imparted to the children an excellent common-school education. By the time the precocious Isaac was seven years old, it is alleged that the lad could "read any of the less difficult Latin authors." Thus early did he reveal the spirit of a scholar.

And in Liberty Hall Academy

In 1749 the first classical school west of the Blue Ridge was founded by Robert Alexander, near Greenfield, in Augusta County, Virginia. After various changes of location and principals the academy was located, in 1785, in a stone building, one mile distant from Lexington. In 1796, President George Washington presented the academy one hundred shares of the James River Company. The name of the school

was then changed from Liberty Hall Academy to Washington Academy. Washington and Lee University is the continuation of this institution.

As young Isaac Anderson had enjoyed the best tuition in the home and in the subscription school, he now had, in Liberty Hall Academy, the guidance of the best teacher of the Valley, Rev. William Graham, a graduate of Princeton and a very able man. Under him Anderson "pursued his classical studies with faithfulness, diligence, and success." He entered when fifteen or sixteen years of age, and continued until he completed his studies, which, presumably, covered the course of study then offered. Favored young men were those who were trained by Mr. Graham.

After Anderson had completed the course in Washington Academy, for this name was adopted while he was a student, he gave his time for a while to the reading of history and literature.

He had now received what the best schools of his neighborhood could give him. To what profession or occupation should he devote his life? While still young he had passed through deep religious experiences that had transformed his views of life. A few years later, in 1797, when seventeen years old, he united with the New Providence Presbyterian Church, in Rockbridge County.

And Under the "Edwards of Virginia"

For two years thereafter he debated within himself the question of a life occupation. At one time he decided to enter the law office of an uncle as a law student, as a cousin had done. But his conscience

seemed to lead him toward the gospel ministry, and, at the end of the two years, he fully and confidently decided to study for the ministry.

He promptly presented himself before Lexington Presbytery and was taken under its care as a candidate for the ministry. As yet there was no theological seminary in the United States, and, in accordance with the custom of the times, he studied theology under his pastor. This minister was Rev. Samuel Brown, a learned, logical, and thoughtful divine whose ability had won for him the title of the "Edwards of Virginia." His illustrious pupil, later on, in his own teaching, adopted the plan of instruction employed by Mr. Brown. It was workable. He also assisted his preceptor in the school which he taught in his congregation, and gained experience there as a teacher that was to be of service to him in coming days.

The Birth of a Noble Purpose

As he pursued his studies in divinity, there developed within him a great determination to do the utmost possible with the life entrusted to him, in the bringing of his fellow men to higher attainments in education and character. It was a time of too much dead formalism in the churches; but the unction of this governing purpose marked him as a prophet of better things for the church.

The drift of emigration continued down the Shenandoah Valley and spread out through the outpouring cornucopia of the Southwest. In October, 1801, William Anderson, his wife, his parents, his mother-in-

law, and his children were caught in this drift and removed from Rockbridge County, Virginia, to Knox County, Tennessee. A family caravan, with wagons and cattle and other possessions, they made their way down the forest-arched roads that led to central East Tennessee, and found them a new home in Grassy Valley, near House Mountain. Westward, southwestward, the course of the Scotch-Irishmen had steadily been pouring. In Grassy Valley the Andersons found a beautiful and fruitful section where a good home could be established, and here they planted themselves. Better homes and better farms for the children had thus been sought and found.

Westward, Ho, Andersons!

The Valley of Virginia was a choice region that was now filled with the happy homes of a rapidly increasing race. The Valley of East Tennessee, one of the most remarkable of nature's sheltered and favored preserves to be found in any of the Temperate Zones, was decided by William Anderson, who spied out the land before the family removed, to be also one of earth's choicest regions. In 1801 it was still frontier territory, and still seemed, as viewed from its heights, to be covered with almost seamless carpets of green forests. And here, in our day, many of the lineal descendants of the pioneer of 1801 are grateful for their ancestor's judgment and prescience that selected for the home of the family a modern Garden of Eden in the very center of "God's Country." In the Anderson family burying-ground in

To Beautiful East Tennessee

Grassy Valley there lie sleeping, side by side, six generations of the virile race of Andersons. And all of them loved the land they lived in and died in.

Out of the narrower valley of their old home, into the broader valley of their new home, the family of Andersons fared; and also out into a broader vision of service moved the first-born of the family. Transplantation has made some trees take on a new life; and the transplantation of Isaac Anderson gave him a new and larger purpose. As he saw more of the world, and of its crying needs, he became the more eager to minister to those needs.

And to a Broad Vision of Service

There entered also into his theological thinking, at this time, the much-bruited doctrine of "disinterested benevolence"—a doctrine that in the case of many had only a theoretic and curious interest; but one that in his case was of especial value because powerfully exemplified by his own practice and strongly commended to others by his own unselfish life. Isaac Anderson, twenty-one years of age, had reached manhood's estate; and now there was presented before his eyes what ere long came to be almost an apostolic vision of service.

CHAPTER III

Isaac Anderson and His "Log College"

Isaac Anderson, the student, ended his formal school-days soon after he reached his new home in East Tennessee. For a few months he continued his theological studies under Dr. Samuel Carrick, the president of Blount College, at Knoxville, receiving some help also from Dr. Gideon Blackburn, of Maryville. Great men, both of them, and they greatly kindled his intellectual fires.

School-Days Ended

But his school-days came to an end. On Saturday, May 28, 1802, Union Presbytery in session at Eusebia licensed him—its first licentiate to the gospel ministry; and on Thursday, November 26, of the same year, he was ordained to the ministry by the same presbytery, and was installed pastor of the Washington Church, then just organized in Upper Grassy Valley by Dr. Carrick. To this charge was added, later on, the church of Lebanon-in-the-Forks—the forks of the French Broad and Holston Rivers.

In a very true sense, however, his school-days never ended. Throughout his life he was an indefatigable student. In spite of almost inconceivably toilsome labors, he devoted himself to study; and even down

to old age continued to study hard and exhaustively. Never, strictly speaking, a college student, always was it true that "he was a student out of college."

Isaac Anderson's ordination to the ministry served also as a consecration to the work of a teacher. On Sabbaths he ascended the pulpit, and on Mondays, for the week that followed, he ascended the school-room platform. For fifty years he was one of the most diligent and efficient of teachers. He had tried his apprentice hand in the school taught by his preceptor in theology, Rev. Samuel Brown. And now he began his remarkable career as pedagogue in his new East Tennessee home.

School-Teaching Begun

Just after his ordination he established in Grassy Valley on his farm—the one now owned by the Samuel Harris family—a classical academy or "college," as it was popularly called. He named it Union Academy, perhaps in honor of Union Presbytery, then an organization only four years old. This academy was prosperous and useful to a degree that rewarded and also demanded a large expenditure of labor and self-denial.

Among the afterwards more distinguished students of the school were his four brothers, his cousin, Rev. John McCampbell, and Governor Reynolds of Illinois. The academy was also an embryo theological seminary, for he had some students in theology who found it convenient to meet him in the academy building. He had so lively a taste

"The Log College," Union Academy, 1802

for educational work that he was an enthusiastic teacher, and imparted dignity to the work by the method of his performance of it. The academy became a frontier Grove of Academus. This school was the predecessor of Maryville College. It might almost properly be said that Maryville College was founded in 1802, for it was the same great teacher who conducted his educational work without a break through his academy, seminary, and college, down to the time of his disability through old age.

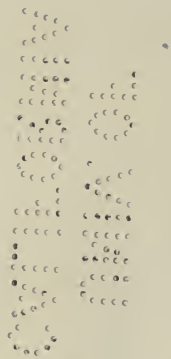
The Grassy Valley Academy Building

Dr. Anderson's log academy building was a creditable one—almost a pretentious one—for the times. It was a large, hewn-log, double building, thirty feet by seventy, two stories high, and contained four large rooms besides the porch or hallway between the rooms. From this hallway the stairway ascended to the second floor. The seats and tables or desks were, of course, home-made. Large fireplaces were in use during the cold weather. The building commanded respect for its size, convenience, and comfort, and was known throughout the county as "Mr. Anderson's log college."

An Early Country-Life Movement

There was as yet no city problem on the Southwest frontier, for there was as yet no city; but there was everywhere a country problem, for all was country, and all was comparatively new and crude and unmade. As a countryman intensely concerned about his neighbors and their children and all their interests, Isaac Anderson devoted himself with head and heart

Union Academy, "the Log College."



and hand to the working out of what would now be termed a country-life movement.

His community centers were the church, where he led the worship and instructed and inspired the people on the Sabbath day, and the school, where during the week days he gave the young people of the community and of other communities as good an education as could be found in the country districts in those days.

From these community centers—the church and the home—presided over by this alert and benevolent high priest of religion and education for the frontier, worthy and elevating influences radiated into all the homes of the community, and informed and inspired and conserved the social life, the husbandry, and the moral and political welfare of the people. Rallied around the church and school centers and their inspiring leader, the people established and developed in their community a country life of such culture and general excellence as has made the community distinguished for its high standing in intelligence, education, law and order, morality, and religion—in short, for the chief excellencies of our Anglo-Saxon civilization.

Perpetual Motion

This leader of that early country-life movement was kept very busy in carrying out his program for the uplift and welfare of his community and of its young people. On Sundays he conducted divine worship twice, the people coming from all over the county to attend the forenoon and afternoon services. Dinner was brought

in baskets. At each service the preacher delivered a well thought-out, instructive, earnest, and eloquent address, which profoundly affected and inspired the hearers. The moral and intellectual nature in man was led to a royal banquet by this kingly preacher.

Then during the week came the daily work of the academy, and of the students of divinity, and the religious work of a large community, besides the cares of his own farm, which must be so run as to supply the living that in those days could not be expected to be derived only from church and school. Nothing but ceaseless activity and untiring diligence could carry forward so extensive a program of work. And there was no Monday or Saturday or Sabbath rest that intervened to intermit this endless round of toil. Nothing less than perpetual motion could meet the demands of the case; and so this community worker discovered what many have sought after—the secret of perpetual motion.

Extension Work in the Saddle

Some men can never be content with their achievements; they can not let well enough alone! Isaac Anderson was one of those restless geniuses. He saw his own community prospering under his leadership, and was thankful. But he looked beyond the limits of his community, and was concerned, deeply concerned, about the communities beyond in which he learned that no one was working, or working efficiently, for their uplift. His eager soul saw these communities like so many Macedonias beckoning him to their help. His unselfish spirit could re-

turn but one answer to these calls, and that answer must be the response of his presence and help, within the limits of his ability. The annoying difficulty that intervened was the fact that he could not be ubiquitous. But, after all, with the aid of perpetual motion a great deal of ground can be covered and a large amount of work can be done. And so into his saddle he vaulted, and went out in search of more service for his people. And he found it awaiting him in large quantities.

One summer he rode horseback over most of the mountainous counties of central East Tennessee, and as far westward as Fentress County in Middle Tennessee; and everywhere he preached to the people, and pitied their frontier destitution. A biography, "The Life of Whitefield," helped also to kindle his apostolic ambition and enthusiasm, and he determined to supply in his own person the lack of religious leadership, so far as he could. To this end he marked out a circuit of about one hundred and fifty miles which he covered during one week every month, for several years, leaving home on Monday morning and returning home on the following Saturday. He spoke sometimes to small companies, and sometimes to thousands. In this circuit-riding he was occasionally assisted by his cousin, Rev. John McCampbell. This, surely, was an approved form of university extension work, also practised at an early day.

It would seem that Isaac Anderson, greedy as he was to do good on a large scale, might have been

content with the dimensions of his task as he then had it outlined. Pioneer, frontiersman, herdsman, farmer, teacher, circuit-rider, preacher, pastor, theological instructor, and Protestant father confessor for all the region, his service surely was extensive and intensive enough for any man. And yet in 1811 he wrote as follows: "I have for some years past viewed my situation with silent dissatisfaction. My sphere of action, both as a minister of the gospel and a teacher, has been too limited. I have often felt the conviction that I am not serving my day and generation in any suitable manner." And in order to serve more widely he was willing to sacrifice his own personal and financial interests.

Ambition to Serve Yet More Widely

After Dr. Anderson had labored in Knox County nine years, he received a call to the pastorate of the New Providence Presbyterian Church of Maryville, in the adjoining county of Blount. This church had been organized probably as early as 1786; and had now been developed, under the powerful ministry of Dr. Gideon Blackburn, into one of the most important churches in East Tennessee. Dr. Blackburn had resigned in 1810, and had removed to Middle Tennessee.

A Call to Maryville

Since "the strength and body of Presbyterianism lay there"—about Maryville—and since, for that reason, it was a favorable center for the larger work which he coveted, Dr. Anderson felt it his duty to accept this call, although at a financial loss to him-

self. He was ambitious, not for position, but for more work, and thus for more usefulness.

He took leave of his parishioners of Washington Church, and of his other church, "Lebanon-in-the-Forks," with great sorrow; and, in the fall of 1811, began his labors in Maryville. In November, 1812, he removed to Maryville, taking with him his academy—except its building—and was there installed pastor of the church. This pastorate continued until 1856, the year before his death.

Translation of the Academy

In Grecian days there were peripatetic teachers in the grove of Academus, but in the days of which we are speaking, both instructor and academy were peripatetic. Dr. Anderson brought his academy with him the twenty-five miles that lay between Grassy Valley and Maryville. Whether it was still called Union Academy is not certain; but it was the same academy with its identical faculty of one.

From the time he removed to Maryville, he was constantly engaged in teaching. Says Professor Lamar: "He first taught in an old academy building then standing on the lot now (1885) occupied by the jail; and then in an old log cabin which stood on the bank of the creek where the railroad culvert now crosses it. He had a few students in theology, and a number in general literature, some of whom became prominent in public life, and others equally so in the learned professions."

Among the young men attending the academy was the picturesque Sam Houston, afterwards the hero of

Texas—its military chieftain and the first president of the Lone Star Republic. Mrs. Houston, his widowed mother, had brought her family of nine children from the hive of Rockbridge County, Virginia, and found a home near Baker's Creek, not far from the Little Tennessee River, about twelve miles from Maryville, and on the border line between the whites and the Indians.

Sam Houston, Academician

Young Houston received practically all his school training from Dr. Anderson. As would be expected, he was more interested in playing war and in drilling the boys in military tactics than in study. But he was a young man of remarkably keen and close observation.

Dr. Anderson said of him: "Many times did I determine to give Sam Houston a whipping for neglect of study, but he would come into the schoolroom bowing and scraping, with as fine a dish of apologies as ever was placed before anybody, and withal so very polite and manly for one of his age, that it took all the whip out of me; I could not find it in my heart to whip him."

During the War of '12, volunteers for the campaign against the Creek Indians were called for, and Houston quit school, joined the army, and a few months later distinguished himself at the Battle of the Bend of the Tallapoosa, where he received three wounds. Several of his relatives have graduated at Maryville in recent years; one of them, Samuel O. Houston, serving also as a director of the College.

Dr. Anderson, like most of his Scotch-Irish kinsmen, was very patriotic. During the War of '12 he was chaplain of a brigade of Tennessee soldiery that was commanded by General White. At the old Hiwassee Garrison he preached a fervidly patriotic discourse on the text: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges v: 23.

"Chaplain Anderson" in War of '12

In this sermon he pointed out the fact that the moral cause of the war and its troubles was to be found in the sins of the American people. These sins the people should immediately abandon. The political cause of the war, however, was "the injustice of the French and British governments." "As it regards the political cause of this war, we are on the Lord's side. We should arm ourselves in the fear of God for battle, for we have not sinned against Britain but Britain against us. . . . The call of country is the call of God."

During the first seven years of his work at Maryville, Dr. Anderson usually had, besides his academy students, one or two theological students. These sometimes lived in his home, and found at his fireside a school of the prophets that was at once homelike and schoollike. Here he trained such leaders as Dr. Abel Pearson, the author of a book on the prophecies; and Dr. William Eagleton, the brilliant orator

Vocational Work by the Fireside

and logician of Murfreesboro. Another one whom he trained was George M. Erskine, a slave whose freedom was purchased by Union Presbytery and who was licensed in 1818, and ten years later went out to Africa as the first foreign missionary from the presbytery. In 1818, Dr. Gideon Blackburn sent his son, James H. Blackburn, to study Hebrew under Dr. Anderson; but, three months later, the young man, a very promising candidate for the ministry, died in Dr. Anderson's house after a very brief illness. Dr. Blackburn published the sermon that Dr. Anderson preached at the funeral service.

This vocational work by the fireside was the precursor of the larger work soon to be inaugurated. And the self-sacrificing labor required in order to train these individual students would seem appalling in these days of large numbers and of the thorough organization of vocational institutions; but it was a labor of love on the part of this apostle of the Southwest.

CHAPTER IV

Dr. Anderson and His Southern and Western Seminary

So far as the demands of his academy and theological students and large church and parish would allow, Dr. Anderson continued his "Presbyterian circuit-riding." He conducted many sacramental services and series of revival meetings, and was everywhere greatly in demand for special occasions. He was a member of the Visiting Committee of the A. B. C. F. M. to its missions among the Cherokees. The early years of his pastorate at Maryville were years of very great usefulness. Surely his "dissatisfaction" at the limited amount of service he was able to render must now be diminishing or even disappearing.

Continued Campaigning

On the contrary, his holy discontent seemed to increase rather than to diminish. On every hand, as he rode over the country, he witnessed the evidences of a deplorable destitution, and his tender heart was torn with sorrow for the plight in which the young people of many a community found themselves—without education or religious privileges, and

Distress at Destitution

without intelligent leadership. Need, crying need, on every side, and not enough men to supply the tithe of the need! At the time of Isaac Anderson's ordination there were only four ministers in all the broad bounds of Union Presbytery; and up to 1819 there were never so many as nine ministers in attendance at a meeting of the presbytery. And the other denominations represented in the field were little better manned. The destitution and the lack of men to remove it rested like a pall upon the anxious heart of this apostle of the frontier.

In 1812 he had helped organize the East Tennessee Missionary Society, whose object it was to send ministers out on evangelistic tours throughout the more destitute parts of East Tennessee. An eloquent report of his as secretary in 1817 is still extant, and contains a fervid appeal to the young men of the section and of the land "beyond the mountains" to come to the help of the people in need. "Beautiful, indeed, upon any of the mountains that surround us will be the feet of them that bring good tidings, that publish peace and salvation, that say unto Zion, Thy God reigneth."

Zeal for Education and Character

Horace Mann, who became famous a little later in Massachusetts as an apostle of education, was not more zealous for the spread of education than was this Isaac Anderson of East Tennessee; and John Knox of Reformation days was not more zealous than was Isaac Anderson for the reform of individual and national character. With the book of

human learning in one hand, and with that of divine wisdom in the other hand, he faced the manifest needs of his people, and labored incessantly both to teach them the true wisdom and to inculcate in them the genuine moral character of which they were so much in need. The high calling of a philanthropist-patriot was upon him.

Patriotic Statesmanship

Leaders! leaders! leaders! They must be secured or East Tennessee and the entire Southwest would be unled or misled. In a letter to the *Knoxville Register* he said: "What, then, is the object of this essay? It is to call the attention of the public to consider the importance and necessity of providing a competent supply of learned and pious teachers and ministers, by some well-devised plan, supported by the free-will offerings of the people. The best interests of the public loudly demand this. We need them to teach the young and rising generation, to refine the public taste, to pour the light of science into our rising academies and colleges, and to impart to us the lessons of heavenly wisdom from the sacred desk. I plead for no particular denomination—all denominations of Christians hold the essential doctrines of Christianity. I plead for a learned and pious ministry to bless and adorn our rising country." Since the harvest fields were ripe, it was the highest wisdom to prepare reapers for the fields. Let there be men to lead in the harvest!

This was the Harvard anxiety and the Harvard statesmanship exhibited once more, this time down

amid the East Tennessee mountains. Cotton Mather said when speaking of "the Christians in the most early times of New England," and of their plan to found a college: "They foresaw that without such a provision for a sufficient ministry the churches of New England must have been less than a business of one age, and soon have come to nothing; the other hemisphere of the world would never have sent us over men enough to have answered our necessities; but without a nursery for such men among ourselves darkness must have soon covered the land, and gross darkness the people. For some little while, indeed, there were very hopeful effects of the pains taken by certain particular men of great worth and skill, to bring up some in their own private families, for public services; but much of uncertainty and of inconvenience in this way was in that little while discovered. . . . They soon determined it that set-schools are so necessary there is no doing without them. Wherefore a College must now be thought upon: a College, the best thing that ever New England thought upon!"

The Harvard Anxiety Again

Dr. Anderson, however, found warrant far back of Harvard for his zeal for an educated leadership. In his inaugural address he based his remarks on these self-explanatory words from Hosea and Malachi: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. For the priest's lips should keep knowledge, and they should

The Prophets' Vision Again

The Seminary and "the Frame College."

seek the law at his mouth; for he is the messenger of the Lord of hosts."

The problem, then, was how to secure these educated leaders. He set about the most serious consideration of the problem. It surely was capable of some solution. And manifestly it could not be ignored; and a serious-minded patriot could not dismiss it by passing it along to his next neighbor. The problem was his and the Southwest's, and it called for solution, or for a sword to cut its Gordian entanglements. Given the need; wanted, to find the supply of that need.

How Secure More Well-Educated Leaders?

All that one man could do was to do his best. He could raise himself to the n-th degree, but it would be only himself, after all. Dr. Anderson, in his intense love for his people and in his anxiety for their development in education and character, wished and tried to multiply his integer self; but he found that, after all, he could be but one worker. The opportunities of educational and evangelistic work and the importunities of schoolless and churchless communities, when viewed in connection with the heart-breaking limitations of time and physical strength and nerve endurance, almost drove him to despair. So many men's work to be done, and yet he could not multiply himself! There was only one of him; and his power was only limited one-man power.

Self-Multiplication Impossible

Dr. Anderson and a few other ministers of East Tennessee, as we have seen, had been educating all

the teachers and ministers that they could, in their own homes. And yet the supply of these leaders was utterly inadequate. As Dr. Anderson was casting about for some way to remove this dearth of educated leaders, he received a visit, in 1817, from an ardent young minister, Rev. Eli Smith, pastor of a church in Frankfort, Kentucky, who was then on his way to visit his old home in Hollis, New Hampshire.

Education of Imported Students Impossible

Mr. Smith listened to Dr. Anderson's pathetic plaint over the lack of ministers, and then told the doctor about the great revivals that had visited New England. As they talked the whole matter over, the suggestion came from Dr. Anderson that Mr. Smith should during his visit down East attempt to persuade at least six young men to come to East Tennessee, to be trained here for their future ministry in the Southwest—two in Dr. Anderson's home, two in Dr. Hardin's, and two in Dr. Coffin's.

Mr. Smith agreed to make the effort. Upon his arrival at his old home, his fervid appeals to the youth of Hollis set the whole town in a blaze, and several young men volunteered to go to Tennessee as students. But the terrors of the eleven hundred miles' journey into the Southern wilderness frightened all the candidates but one to such an extent that they decided to stay at home.

The lad Eli N. Sawtell could not be frightened. With all his worldly goods tied up in a cotton handkerchief, and with his hickory cane in his hand and

fourteen and a half dollars in his pocket, on May 9, 1818, he set out for a land he knew not of. He was nearly two months on the way, and yet kind friends swelled his store of money until it was ten times as much as when he started. Fifty years later he wrote: "Dr. Anderson received me, and treated me ever as a son." Dr. Anderson said of him: "God conveyed him, as on eagles' wings, to a strange land, to devote himself to the cause of the Lord Jesus." Seven years later, after having received a thorough education, young Sawtell was ordained to the ministry. He became one of the most successful of the early agents of the Seminary; and was always a very useful man, laboring for many years in Kentucky, and then for some time serving as Chaplain to American seamen in Havre, France.

Importation of Educated Impossible

Since only one student for the ministry in the Southwest was secured by so favorable a trial of the plan for importing students to be educated in East Tennessee, it was evident that the plan was inadequate to meet the necessities of the case. So Dr. Anderson gave his attention to an attempt to persuade those already educated to come to East Tennessee to take part in the ministry so much needed by the people. He first appealed to what home missionary societies then existed, but he received from them nothing more tangible than sympathy.

The next year, 1819, Dr. Anderson was a commissioner to the General Assembly of the Presbyterian Church for the only time in his life. The Assembly

met that year in Philadelphia. In the mission society rooms in Philadelphia and in New York he used every effort to induce ministers to come to Tennessee to help do the work that called for the doing. But he failed to secure any volunteers.

Then he turned his horse's head toward Princeton, where the first Presbyterian theological seminary had been organized seven years before. Here at his hotel he held an interview with a number of the students and begged them to go to East Tennessee to help in the Lord's harvest fields. He depicted to them the destitution and challenged their assistance. But Tennessee was at the ends of the earth in those days, and the fields nearer home had a prior claim upon them and insisted upon that claim.

The call to the foreign field nowadays does not usually demand so great sacrifices as did life on the wild and dubious Southwest frontier a century ago. All that Dr. Anderson attempted during this trip resulted in failure—he did not secure even one recruit for the work he loved. And as, in despondent mood, he turned his horse's head homeward, the fire burned in his heart.

Then Necessary to Educate Local Students

Dr. Anderson was an able logician, surpassing most men in this respect. He was acquainted with both the trilemma and the method of residues. He worked out the problem in logic during his long horseback journey southward: since it had been proved that it was impossible to import students to be educated on the field, and equally impossible to import men who had been educated

elsewhere, it followed that the only course left was to educate local students on the field and for the field.

Sore of heart but clear of head, he talked the whole matter over day after day with Rev. James Gallaher, his companion in the long journey back to the Southwest. During that homeward journey, the institution of which this volume treats was created. The thoughtful traveler determined that the methods of educating ministers on the field had thus far been on too small a scale; and that it was now necessary that the Synod of Tennessee should establish for itself a seminary to do a work for the Southwest as nearly similar to that done at Princeton as possible. As the address to the public in behalf of the proposed Southern and Western Seminary a few weeks later expressed it: "The seminaries of Andover and Princeton, while they display the public spirit, the ardor and strength of piety in a portion of our country, will not be able, for centuries to come, to supply with ministers the vast uncultivated regions of the South and West."

A Mighty Life Resolve

Well did he realize that in order that such a school should be founded and be successful, some one must devote himself to its service with as whole-souled devotion as characterized the patriotic soldier on the battle-field or the Christian martyr amid his enemies. He had learned from his Lord the supreme lesson of unselfishness. Loving his neighbor as himself, he thus fulfilled the law. If such self-devotion

was needed for the education and the evangelization of his people, he would devote the one man under his control—himself—to the task of founding and perpetuating the school. His life orientation was completed as he rode along the leafy roads of Virginia and Tennessee.

An Overture by Union Presbytery

At the fall meeting of Union Presbytery following his return from the General Assembly, an overture to Synod drawn up by Isaac Anderson was adopted by the presbytery in session at Dandridge, Tennessee, on October 8, 1819. The overture opened with the words: "The Presbytery viewing with deep concern the extensive fields of the Southern and Western parts of our country, already white to the harvest, in which there are few, very few, laborers; therefore, Resolved, That this Presbytery submit a plan to the Synod of Tennessee for a Southern and Western Theological Seminary, and do hereby recommend the adoption of it or some other plan by the Synod." Then followed the detailed plan.

In his inaugural address later on, Dr. Anderson said that the necessity and importance of such a theological seminary for the Western country had risen spontaneously in the hearts of many individuals about the same time. Many of these individuals were members of Union Presbytery, and united with the author of the resolutions in unanimously adopting the overture to Synod.

The Synod of Tennessee, very happily, met in Maryville the week following the meeting of Presbytery at

which the overture was adopted. Rev. John McCampbell, D.D., was chairman of the Committee on Bills and Overtures. Rev. James Gallaher, the comrade of the long horseback ride, was present as a corresponding member. On October 14, the consideration of Overture No. 1 was begun. On the 19th the record says in the handwriting of Dr. Anderson, for he was then Clerk of the Synod of Tennessee and of the Presbytery of Union: "The Synod after maturely considering, revising, and amending the plans for a Southern and Western Theological Seminary, agreed to adopt it, which is as follows." Then follows the constitution with its thirty-two articles. This was at the third annual meeting of the Synod of Tennessee, the enrollment being twenty-one, the largest attendance yet reached by the Synod.

Answer by the Synod of Tennessee

In 1819 the United States had a population only four and a half times the present population of the State of Tennessee. Tennessee had only 422,000 inhabitants, or only ten to the square mile. There were then only forty-eight counties, while Blount County, about twice its present size, had only a little more than one-half its present population. Great Shelby County could boast a population of only 364. Maryville was a mountain hamlet containing a stone church, a log jail, and a cluster of log and frame houses, with here and there an exception in brick.

Worthy Frontier Architecture

Very ambitious, indeed, as coming from a partly reclaimed wilderness, does the constitution of the

Southern and Western Theological Seminary sound to us to-day. The plan was original and daring. Almost the only precedents to consult were seven-year-old Princeton Seminary, and eleven-year-old Andover Seminary. Dr. Anderson once said facetiously: "There is a feeling common to our race that the qualifications of those who live west of us can not be of the first order." But the villagers of East Tennessee were in earnest, and, braving the prejudice against them, in all seriousness invited the Synods of North Carolina, South Carolina, Kentucky, and Ohio—the younger sister of Tennessee—to cooperate with them in the establishment and maintenance of the new institution. The Synod of Virginia had already—in 1812—established a theological school of its own, of which school Union Seminary, of Richmond, is the outgrowth.

When we take into account the fact that three of the presbyteries of the Synod of Tennessee were those of West Tennessee, Mississippi, and Missouri, some idea of the generous geographical dimensions that the field of the new institution was to include may be formed. Four hundred copies of a circular letter, containing the constitution and an address to the public, were published, one of which is preserved in the library of the Presbyterian Historical Society.

The constitution as recorded in the Minutes of the Synod of Tennessee was very elaborate. Some of its provisions were as follows: The directors, thirty-six in number, were to be one-third Presbyterian laymen, and two-thirds Presbyterian ministers. They were to

do the work that is usually committed to directors and trustees. The professors were to be "ordained ministers of the Presbyterian church, not under thirty years of age, in good standing and of good report, men of talents, science, and learning." They were to be chosen by the Synod, presbyteries, or individuals connected with the Seminary.

Plans and Specifications

The vacation months were April, one-half of September, and October—two and a half months, instead of the four months now given by most theological seminaries.

The course of study was to extend over three years, and to consist of the Greek Testament and the Hebrew Bible, Jewish Antiquities, Sacred Chronology, Biblical Criticism, Metaphysics, Didactic and Polemic Theology, Church History, Church Government, Composition and Delivery of Sermons, and the Duties of the Pastoral Care.

The Seminary was to be open to students of all denominations on equal terms. Only those that denied the common tenets of evangelical Christendom should have their privileges abridged.

The high ideals that were held by the little company of villagers and country preachers who framed this worthy instrument are manifest in its well-worked-out details and in its comprehensiveness. The constitution does credit to the enlightened zeal, benevolent purpose, and Christian faith of its authors. The men who wrote it believed in geometrical progression in good influences, for they wrote in the address they

issued in behalf of the Seminary: "When we cast our eyes along the vista of time and eternity, we see, by the instrumentality of the Seminary, if made to succeed by the smile of heaven, the church increased, millions made happy on earth, heaven peopled with multitudes that no man can number; and the inhabitants of both rising up to call its founders and patrons blessed."

Notable Builders, The Directors

In the roll of the thirty-six worthies that constituted the first directorate were James Gallaher, the redoubtable revivalist, and author of "The Western Sketch Book" and "The Pilgrimage of Adam and David," and Chaplain of the United States House of Representatives in 1852 and 1853; Charles Coffin, D.D., then president of Greeneville College, and, later, of East Tennessee College—now the University of Tennessee; Robert Hardin and William Eagleton, seven years later elected professors in the Seminary; John McCampbell, cousin of Dr. Anderson and minister beloved among the churches; Abel Pearson, the millenarian author of "An Analysis of the Principles of the Divine Government"; Thomas H. Nelson, and the greater David Nelson, author of that classic of Christian apologetics, "The Cause and Cure of Infidelity"; Gideon Blackburn, D.D., once pastor at Maryville and apostle to the Indians, and, later on, founder of Blackburn University; Robert Henderson, D.D., the revered pastor of Hopewell Church, and author of two volumes of sermons; and James W. Stephenson, D.D., for forty-two years a pastor in Maury County.

The next act of Synod, however, was far more significant than were the actions already noticed. What was needed was not so much thirty-six directors as one director who should indeed perform as well as direct the work. This is a laconic record in the minutes of the Synod on October 20, 1819: "Synod proceeded to the election of a professor of didactic and polemic theology. Upon counting the votes it appeared that the Rev. Isaac Anderson was duly chosen."

"Dr. Anderson Was Duly Chosen"

The records of the Synod of Tennessee are the chief source of the ante-bellum history of Maryville. The item just cited is the most important action regarding the institution recorded in those minutes. But for this action, all the mighty constitution and the resonant resolutions with their sounding Whereases and Resolveds might have died away in the startled air as a mere *brutum fulmen.* When Isaac Anderson was balloted into the professorship, there was created a Southern and Western Theological Seminary, even though there was no endowment, no buildings, no library, indeed, nothing except a constitution and some resolutions. In the momentous event of this election, dynamics were put into an inert plan; a great purpose now became incarnate.

As we have seen, Dr. Anderson had been training individuals for the ministry. Now the Seminary would attempt this work on a larger scale. What if the Seminary be but Isaac Anderson "writ large"! Let the

Genesis

work be done. Its Genesis has now been recorded. At some time in the fall of 1819, either before or after the meeting of Synod, it is uncertain which, Dr. Anderson began his work "in the little brown house, with a class of five students," getting ready for his more advanced work soon to be initiated.

The inaugural services connected with Dr. Anderson's formal induction into his chair of Didactic Theology were postponed till 1822, when the new school had been gotten under way. The inaugural sermon was delivered by Rev. Robert Hardin; the address by Dr. Anderson; and the charge by Rev. John McCampbell. The three addresses were published, and the pamphlet is a historical document of priceless value.

CHAPTER VI

Days of Creation

The hand of God is seen throughout the history of Maryville College, but especially is it manifest as it is laid upon Isaac Anderson consecrating him to the work of college creation. From the moment of his high commission, this mighty man of valor looms forth as an agent of Providence in bringing things to pass at Maryville. To every man who would accomplish something in the world God gives possible days of creation in which he has at once the duty and the opportunity of emulating his Lord, the great Creator. Dr. Anderson was appointed by Divine Providence and by his brethren of the Synod of Tennessee to no small creative work—to six periods of it.

Divine Providence and His Agent

The first requisite of a school is a teacher. Other things—habitation, equipment, and the like—are convenient; but a teacher is indispensable. To equip the Southern and Western Theological Seminary with teachers was the first task required of Dr. Anderson; it was to be his first creative act. In view of the fact that there was no income or endowment, he decided that he would offer his own services, and

(1) Let There Be Teachers

this without salary if need be. But one teacher alone would not be enough; three were needed. So, since no other teacher was available, he decided to do three men's work, teaching, when necessary, as many as twelve hours a day. One of his pupils tells of his beginning his teaching before early breakfast, and continuing it after supper. Thus he satisfactorily created a faculty! And, in addition to his triumvirate services, the older students also gave their services as tutors. The story as to how the faculty of one grew in size and numbers is told in another chapter.

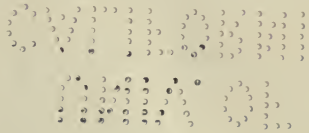
"And the evening and the morning were the first day."

(2) Let There Be Students

Dr. Anderson met many difficulties in enlisting young men to study for the ministry. There were so few preparatory schools or colleges that the young men that came to him were not prepared for higher vocational education. Then, too, most of them were too poor and too busy making a living to be able to spare the time for such a course of study. Dr. Anderson in a letter speaks of his students as being "poor and almost penniless, but pious young men." East Tennessee at that time was a comparatively poor agricultural country, and trading was done principally by barter and not with money.

Opportune revivals of religion, gracious and repeated, brought to Dr. Anderson's door a number of young men to be trained by him. They now had the will, and he helped mightily to provide the way. Several Indians were among the early students. The

Four Generations of Maryville Students.



founding of the Seminary was more effective in bringing students from a distance than the plan of private instruction for them had proved. Among the students from the North was John W. Beecher, the father of Professor Willis J. Beecher, of Auburn Theological Seminary. His diary tells of the coming of two or three young men from New Hampshire, who had been six weeks on the road, walking all the way; and of men from Pennsylvania who had walked from Baltimore. The young men from New Hampshire came from Hollis, and were led to do so by the addresses that Eli N. Sawtell delivered there upon returning for a visit after his eight years at Maryville.

Dr. Anderson's first class—one of the ablest, too, in the opinion of Dr. Craig—contained among others a shoemaker, a tailor, a blacksmith, and a farmer. Of this class, in 1825, there were licensed to preach Elijah M. Eagleton, Hilary Patrick, William Minnis, William A. McCampbell, and Eli N. Sawtell.

And so the students gathered from different sections and different peoples and represented different grades of culture and different antecedents; and in the democracy of the frontier and of a revived apostolic Christianity, under the magnetic leadership of their instructor, they were trained for the gospel ministry.

"And the evening and the morning were the second day."

A third necessity was a local habitation for the Seminary and its seminarists. Dr. Anderson was charged, also, with this task of providing homes for

the students and a home for the school. The real shelter, however, was a man—Anderson—and not a mansion. As Dr. John S. Craig said of him: "Without a building and without a cent of money, in a little shanty of a house," he began his work. He used his own house, and then "the shanty"—the "little brown house"—and erelong the "brick with six fireplaces," which seemed a palace to him and his boys. And, here, too, another chapter, "The Plant That Had to Serve," will tell more in detail how this creator of a seminary made shift to keep his boys and his school sheltered from the weather.

(3) Let There Be a Local Habitation

"And the evening and the morning were the third day."

The sturdy young men whom Dr. Anderson gathered around him from the farms and villages had healthy appetites and had to be fed. As to drink, the problem was a simple one, for the school was from the beginning pledged to total abstinence from alcoholic drinks; and there are fifty gushing springs of pure water within a radius of two miles from Main Street; and some milk there was too, but no malt.

(4) Let There Be Food and Raiment

But liquid nourishment was not enough. How to feed the hungry students was one of the most difficult problems before Dr. Anderson. The simplest way was the way he first adopted—to feed them himself so long as food should last. Said he: "Some of these young men boarded with me without charge; for the boarding of others of them I paid out of my own

pocket. When they were sick we took them to our own house and nursed them." He used the produce of his own farm to feed them.

In those early years such reports as these were frequent: "Twenty-eight out of thirty-five were supported by charity"; "twenty-eight out of forty had free tuition, and eighteen had free board." In 1827, out of forty-four students, forty-three had free tuition, and twenty-seven free board.

The school had no rich friends. The Synod represented a small and poor frontier church. That was before the day of large fortunes and of large gifts to education. The story of the boarding house and of the farm is told elsewhere. And though sometimes the students were hungry, none of them ever starved.

"And the evening and the morning were the fourth day."

(5) Let There Be Intellectual Culture

The task of providing intellectual culture was, indeed, a work of creation, for so imperfect were the school facilities of the frontier that there was comparatively little to build upon in the way of intellectual training in the students that entered the Seminary. It was soon realized that most of the students needed literary training as preliminary to their theological training; so the literary department was almost immediately added to the plan of the institution.

The worthy head of the school, with an almost incredible degree of industry, taught, as has been

said, all day long and longer still, in his attempt to train the minds of his students for their high vocation as leaders of the people. The agents he employed, especially Eli N. Sawtell, were successful in building up a very creditable library, numbering in the course of the years five thousand volumes, which contributed much to the culture of the students. And so stimulating was his leadership that he was successful in arousing his students to that most effective of all intellectual discipline—self-culture. Given such a teacher and such eager and industrious students, the natural result was a steady and gratifying advance in the culture of the young men.

"And the evening and the morning were the fifth day."

(6) Let There Be Moral Character

The never-forgotten objective in Dr. Anderson's life campaign was the development of Christian character in the leaders whom he trained for the Southwest; in order that, in their turn, these leaders might, by precept reinforced by example, also be successful in developing that Christian character in the people whom, under the providence of God, they should some day have the responsibility and joy of leading.

In this character objective the moral element was, of course, vital. The ethics of the Seminary must be of the very noblest and most elevating type known. Conscience must dominate and direct every act of the young men. The young theologues must in true

and consistent living be "ensamples." Of every one it should be possible to say:

"That ferst he wroughte, and afterward he taughte;"

for

"If gold ruste, what shulde yren doo?"

And so Isaac Anderson inculcated moral culture through his example.

And in this character there must be superadded to the moral element the religious element. So successful was he in implanting that characteristic in the very heart of the students and of the institution that it has ever since been part of the permanent riches of the school. And these moral and religious elements he had the good fortune to blend so intimately that they became in the traditions of the school both one and inseparable.

"And the evening and the morning were the sixth day."

To These Ends, a College Endowment

In those days of "do without," a money endowment was out of the question; so let its place be taken by moral endowments—of more value than all the silver and gold of the nation. The Great Teacher had no material endowment, in the school of the apostles, but he carried with him the riches untold of his life of loving service for humanity.

Dr. Anderson was not a money-raiser, though he

was a master of men. He once told Rev. Thomas Brown, Maryville's most successful agent in the ante-bellum period, that personally he would not have had the faith to raise as much as $6,000 in years. Dr. Robinson says of him: "He never asked a man for a single dollar."

But there were gifts of rich value that he could make, and so he gave toward the endowment of his seminary: (1) His life—thirty-eight rich years of it. Paul had said: "Withhold not yourselves." And so this Pauline man endowed the school with the riches of his life. The Southern and Western Theological Seminary is his eloquent biography. (2) His love—the ardent and disinterested love for God and man, blessing all who came under the influence of the school. (3) His loyalty—keen and overmastering to such a degree that he so lost his own interests in those of the school that all his joys and sorrows were alike connected with the work of the institution.

As he himself said, "the undying strength of this passion" for the work of the Seminary was "the cause of several effects: (a) When a minister has gone forth from this school of the prophets who has proved faithful to his Divine Master and his cause, I have enjoyed it exquisitely. (b) When any have gone into the harvest field and have proved lazy, inefficient drones, it has been like a cancer on my spirits. (c) When the faithful have been laid aside by sickness or death, my aching heart has bowed to the stroke without solace, except in the assurance that the Lord reigns, and that he loves his church infinitely more

than I can love it, and will take care of its best interests with infinite skill."

Surely such a life, such love, and such loyalty made an endowment of inestimable value.

CHAPTER VI

Days of Providence

The days of creation of which mention has been made were followed by days of providence in which the beginnings just described were continued and enlarged. Isaac Anderson determined that any young man ambitious to do good in the world should have the opportunity to prepare himself for Christian leadership in the Southwest; and so he established this "school of the prophets" for the benefit of all comers. The latch-string was always hanging out, and no fashionable door-knocker was needed. Those that would might enter.

An Education Provided for All

The institution, though founded by the Synod of Tennessee, was from its very foundation non-sectarian in both theory and practice. The poor of all denominations were encouraged to enter, and were helped impartially in the meeting of their expenses. The twenty-eighth article of the constitution of the Seminary is as follows: "Young men of any Christian denomination, of good moral and religious character, shall be admitted into the Seminary on the same principles, and shall be entitled to the same privi-

Irrespective of Denomination

leges, as students of our own denomination." When provision was made for the literary department in 1821, it was stated by Synod to be for "such poor and pious youth of all Christian denominations as are seeking an education."

In his inaugural address, Dr. Anderson said: "This institution was founded with the most liberal views toward other Christian churches. It opens its doors to young men of all Christian denominations, and secures to them its privileges just to the extent they may choose. From these liberal views and a practice as liberal, it is hoped the institution will never depart. What can a generous public ask more at our hands?" The hope expressed by Dr. Anderson has been fully realized in the history of the institution. There has never been any sectarianism or proselytism at Maryville.

Irrespective of Poverty

The institution, as Dr. Craig says, was early known as "the poor man's college." In spite of the cruel limitations of his own resources, Dr. Anderson extended a helping hand to as many as he could reach. The Seminary began without any endowment, income, or guarantee fund. The struggle for existence during the first few years was a desperate one. It would have disheartened a Faint Heart; but Anderson was a Great Heart.

The students were waiting at the door. He said, "Give us this day our daily bread," and then he shared the loaf with the students that also needed their daily bread. For example, in 1824, Dr. Anderson gave $449

in boarding and tuition, although he had not yet received any compensation for his services as professor. The next year he gave $607, and in 1826, $582.

Help Through the Boarding-House

With the help of collections made by agents, Dr. Anderson in 1823-1824 purchased for $400 two small buildings and one and a half lots adjoining the half lot on which the Seminary stood; and he then employed a steward for a salary of $100 and the board of the steward and family. This was as purely a venture of faith as was any of George Müller's enterprises. Some students paid part or all of their modest board bill, but not many did so. Where the $100 and the food for the boarding-house were to come from, its manager did not know.

But the supplies came, sent by the Power that winged the ravens to Elijah, and wrought wonders in the widow's cruse of oil and barrel of meal. But the boys did not fare sumptuously every day. "Sometimes the students are supplied with the necessities, but rarely with the comforts of life; and sometimes are almost destitute of even the necessaries of life." Among the occasional gifts gratefully acknowledged and reported to Synod were: Through Dr. Emmons of Massachusetts, $70; from Dr. Alexander McGhee, 1,886 pounds of pork; from certain Maryville families, free boarding of students; and from various churches, all kinds of farm products, including 172 bushels of dried apples, fourteen shoulders and seven jaws, joints and middlings, flour, potatoes, and forty pounds of lard. And the boarding-house kept open

but did not keep out of debt. The entire debt of the school in 1827 was $1,005. The average cost of board at first was two dollars a month, or fifty cents a week, or seven cents a day!

Self-Help on the College Farm

In 1826 the far-famed college farm of over 200 acres was purchased for $2,500, and was paid for in part by money collected by Eli N. Sawtell. It was the farm on which South Maryville is now located, and lay between the Crooked Creek and Montvale roads, and extended from Pistol Creek to the neighborhood of the Broady farm. The manual-labor feature was introduced, each student who received help being required to work on the farm a day, or, at least, half a day, a week. The products of the farm helped supply the boarding-house. The students set out a large orchard in 1827. Reuben L. Cates, father of Hon. Charles T. Cates, Sr., and John McCully, father of Isaac Anderson McCully, were among those that had charge of this farm for a while.

This farm work did not interfere with the scholarship of the students, but rather improved it, benefited their health, and still further reduced the expense of living. In 1827 the Directors said: "The progress of the students is flattering, and not retarded by their occasional labors on the farm." The daughter of Rev. John W. Beecher writes: "As I read over my father's diaries and see how much was expected of the young gentlemen who were students there, both as to physical hard work and mental work as well, I do not wonder that Maryville has sent out many industrious,

energetic, and exceedingly capable men. I am really astonished at what my father went through, earning his own way while keeping up his class work and passing good examinations."

Board Bill, Three Cents a Day!

It is not to be wondered at that the directors insisted that the expenses were lower than at any other school on earth when we learn that before the boarding-house was established board was furnished at from twenty-five to thirty dollars a year; and that in the boarding-house it was reduced to about two dollars a month; and that the farm reduced it still further to about fifteen dollars a year; and that after the improvement to the farm had been deducted, it was only about $9.09 a year, or less than a dollar a month, or three cents a day! Dr. Anderson announced that for every ten dollars in cash he would board a student for an entire year. Surely the Directors were justified in saying: "There is no other institution where the benefactions of the liberal may be made more abundantly productive of good."

Plain Living, High Thinking

These statesmanlike methods of cooperative work resulted in comparative prosperity for the school. The students were healthy, industrious, appreciative, and reasonably contented, though sometimes on a short bill of fare. What they could not earn or bring from home Dr. Anderson and, later on, his helpers gave them or forgave them. And all went well for five years or more.

In 1831 the Secretary of the Presbyterian Education

Society visited Maryville and urged that Dr. Anderson, who had twice decided against such a policy, should allow his students to become the beneficiaries of the society. The offer of forty dollars or more a year was very tempting to the poor boys in their struggles and hard fare, and very naturally they sided with the kindly visitor. Finally, Dr. Anderson yielded the point, but against his best judgment. When the students found themselves in possession of a goodly amount of cash, they lost their love for the farm with its work, and for the boarding-house with its uncertain fare, and preferred to keep "bachelor's hall" or to board in private families. Thus the prosperous manual-labor farm lost its prestige and popularity, and, finally, its very existence.

However, the Seminary prospered for a while under the new policy, or under the two policies. In 1832, it was announced that one day's work a week, together with $7.50, would pay a year's board bill! The announcement was also made that no one who had read languages from three to six months need turn away from the institution for lack of funds. The new order of things was not so picturesque nor so heroic, but it was a deal more comfortable. All that was needed to the continued prosperity of the Seminary was that the barrel should never give out.

In 1836 the manual-labor feature was definitely abandoned, and the old boarding department went with it. A modified boarding-house was, however, established, where board could be obtained, at first for sixteen dollars a session, and later at twenty dollars

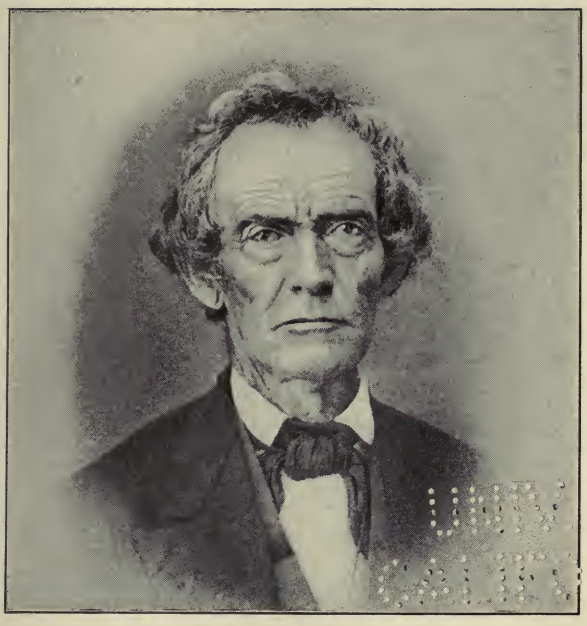
a session. Mr. James Gillespie, of the class of 1849, said in his reminiscences: "I boarded one session at the boarding-house, and my recollection is that it cost me less than two dollars a month." In 1838 the Education Society, influenced it is to be supposed by the troubles that in that year disrupted the Presbyterian Church, ceased to assist the theological students at Maryville. This greatly embarrassed Dr. Anderson and his helpers, and ultimately hastened the practical suspension of the theological department.

These days of providence that developed the school were crowded with the personality of Dr. Anderson.

A Model Schoolmaster

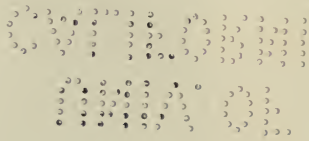
At first the only teacher, he was always a schoolmaster indeed. Endowed with a commanding presence, a winning personality, and inexhaustible tact, he won the affection of his students, and was to them the ideal teacher. Governor Reynolds, in his autobiography, speaks of "that noble dignity that seemed to be his birthright." "Nature bestowed upon him great strength of mind."

Says Dr. Robinson: "He possessed the rare faculty of impressing himself on his pupils, while at the same time requiring no servile assent to his mere dictation. He could not brook such a thing. His constant aim was to make his students think and understand for themselves. . . . Every student was required to read, study, and write on the topics which he announced to them from time to time, as they progressed in the course. After they had done what they could in this way for themselves, he read to them the lectures which



Thomas Brown

A College Builder.



he had prepared with great care." He also carried his method of Socratic and catechetical teaching into his church work. "He prepared long lists of questions and answers for the different quarters of his congregation on the Evidences of Christianity and the Inspiration of the Bible." These were published in the village paper. Naturally, he welcomed the Sunday school as an ally in his campaign of Christian education. As early as 1834 fourteen Sunday schools were conducted in different quarters of the great parish of New Providence Church of which he was pastor.

His students appreciated and loved him. One of his first class said of him: "When I received my commission to 'Go, preach the gospel,' and was obliged to tear myself from him, it seemed that my very heart-strings were breaking."

A Princely Preacher

It is not given to many persons to excel in different lines; but Dr. Anderson was as great a preacher as he was a teacher. He was a princely preacher, and commanded the reverence and admiration of all that had the good fortune to hear him. Dr. Robinson compares his eloquence to a "mighty rushing wind." Of commanding presence, "his majestic form seemed, sometimes, to swell into almost gigantic proportions, as he poured forth a torrent of appeal." "That which arrested the attention and excited the admiration of every beholder, was the remarkably sweet expression of his countenance, and the facile power of his eye. On the Sabbath, when he rose in the pulpit to com-

mence the service, the impress of a more heavenly serenity, a more placid benevolence, a calmer dignity, is seldom seen on human brow."

He was a thorough logician, but was also capable of the most impassioned earnestness, and so, naturally, he was a doubly impressive preacher, winning both the reason and the emotions of his audience. Dr. Allen, of Huntsville, Alabama, said of him: "I have been in Philadelphia, New York, and Boston, and have heard their greatest speakers; I have been in Liverpool, London, and Manchester, and have listened to the preaching of their most distinguished men; but that man is the greatest man I ever heard." No wonder that the people were eager to hear him at sacramental meetings, presbyteries, and synods. He usually preached about two hundred sermons a year, besides carrying on all his other work.

The Directors said of Dr. Anderson in 1833: "He is one who needs not to be ashamed. Invincible in argumentation and luminous in the exhibition of truth, he stands as a pillar of light in this dark valley of death."

A Father to His Students

The students found in their honored president not only a great teacher and preacher, but also a father and friend. His heart was large and his sympathies were overflowing. As in his congregation he had kind words and a shepherd's tender care for every one of his flock in health and in sickness, so in his school he won every student by his unfeigned interest in him and by his fatherly regard for him.

Says Dr. Robinson: "'He was a father to me'; this is the language they uniformly use when speaking of him. And this feeling of filial regard was the result of his kindness and sympathy, and the manifest interest which he felt in their happiness and prosperity." Said one of his earliest students: "I never looked upon him in any other light, nor did he ever exhibit any other feeling than that of the kindest and best of fathers."

His Good Wife a Mother to Them

Dr. Anderson's wife, Flora, or as the inscription on her monument calls her, Florence McCampbell, was a member of another strong, sturdy, and substantial Scotch-Irish family that also settled in Rockbridge County, Virginia. She had a character that was worthy of her family and her husband. The marriage took place on October 19, 1802.

Rev. G. S. White, in addressing the Alumni in 1857, said of her: "In spirit, in energy, in decision, in love to God, and devotion to his cause, there was in her natural and moral habits an entire adaptedness to encourage, advance, and sustain her noble husband in every good work and undertaking."

As her husband fathered the students, she mothered them. "Many a young man far from home, in a strange land, felt the power of her kind words, and the value of her kind attentions." And she was a most loyal wife, toiling with all her strength to help her husband carry out his too ambitious plans of helpfulness for the students. Dr. Anderson's distress at her loss was pathetic in the extreme.

"I do remember her many virtues with gratitude to God. Prudent and discreet in her intercourse with society, respected by all, kind without ostentation, not letting the left hand know what the right hand did, firm and resolute in her purposes, prayerful, and a lover of God and of good men, the word of God dwelt in her richly, and she sought and loved the truth. How great is my debt of gratitude to God for such a wife!"

"The Maryville Spirit" He Created:

The most beneficent and permanent contribution made to the institution of learning that he founded, and through it to the world, has been what Maryville students have long been in the habit of calling "the Maryville spirit." To former Maryville students it has needed no definition, for they have seen it and felt it and believe in it. To outsiders, the uninitiated into the college mysteries, it is rather hard to define, but its outlines may be roughly indicated.

(1) Breadth of Human Interest

Thanks to Dr. Anderson's cosmopolitan sympathies, the school has always had a breadth of sympathy that has been a part of its animating spirit. Said Dr. Robinson: "If there ever lived a man who illustrated in his life the doctrines he taught from the pulpit and the professor's chair, that man was Isaac Anderson. Love was the sum and substance of his teaching and his life. He had a heart large enough and loving enough to embrace within its benevolent desires all mankind. He had a broad philanthropy,

a hearty good-will to man, which led him to labor for the salvation of the humblest slave as well as for the proudest child of fortune. Any object of want or suffering never failed to move his sympathies and elicit his charitable benefactions. In his benevolence he was no respecter of persons. The African, the Indian, the foreigner from whatever land, was to him as a brother, and as such he felt under obligation to promote, so far as he could, his temporal and eternal welfare."

The typical Maryville man is interested in whatever concerns humanity. He believes in home and foreign missions of every type; he is not sectional, but national, and fits in well in the South, North, East, or West. And this is the spirit that has prevailed ever since the beginning, because Dr. Anderson embodied it and taught the students to embody it. A priceless boon was this great contribution to the institution.

(2) Thorough Scholarship

It was one of the many strong points in the character of the founder of Maryville College that he was himself by nature and training a representative of thoroughgoing scholarship, and by instinct and practice as a pedagogue entirely unable and unwilling to be content with anything but the most painstaking and accurate work on the part of his students. In his classes in theology he employed a system that was so scholarly and thorough that it commanded the respect of his students even after they had pursued their studies further in the best institutions in the land.

His condensed text-book in didactic theology was

printed in Maryville, in 1833, and contains 112 pages of questions and answers and outlines. The three years' course of theology as taught in the Seminary is here carefully outlined. The plan of instruction is described as follows: "The class have the subject given to them, as, for example, Natural Theology. They are then directed to read such and such authors; if the subject is a controverted one, they read on both sides. After they have done reading they then hear a lecture from the Professor, and are required to write an essay on the same subject, and then read it before the Professor for remarks. Afterwards the class are examined, according to the preceding questions, and such as the Professor may think proper."

An acute reasoner, he aroused his students to clear and logical thinking; and did much more than that—for he infused into the college spirit that quality of thorough scholarship, which has never departed from the College, its faculty, and its student body.

(3) Manly Religion

The kind of religion that Isaac Anderson believed in and exemplified had nothing weak or cowardly or invertebrate or uncertain about it. It was, on the contrary, strong and brave and positive. Thomas Hughes had not yet written about the "Manliness of Christ"; but Christ had lived his manliness; and Isaac Anderson, Christ's disciple, had walked with him, and had learned to be one of the modern Boanerges.

"The Maryville spirit" has, from the days of Anderson, had as one of its distinctive elements what may well be called "manly religion." Anderson made

his students feel that religion calls out the highest and noblest qualities of one's nature and elicits and enlists the heroic and godlike in a man. And throughout the century the men of Maryville have become Christians in order to attain the highest and richest possibilities of their manhood; not in order to "be saved" in any small and selfish sense, but in order to be saviors of men "on the largest possible scale." Not cant nor cowardice, but sincerity and courage send men out into the field to battle for the right.

(4) Unselfish Service

If a man has entered into the spirit of things at Maryville, and has allowed "the Maryville spirit" to enter into him, he has, then, breadth of human interest, the love of thorough scholarship, and the practice of manly religion. But he also has, if true to the teachings of his College, a spirit of unselfish service that impels him forth to help and bless his neighbor. He appreciates life as an opportunity for usefulness. He looks upon himself as his brother's keeper. The Maryville student that hides his talent in a napkin does sad discredit to the spirit that his alma mater inculcates. The College has practised self-denial for the benefit of its students to such a remarkable degree that the students that are responsive to the call of the worthy have become imbued with the prevalent college spirit and have in turn tried to pass on to others the benefit that they themselves have received.

And this unselfish service was rendered on the part of Dr. Anderson without any egotism or bluster or

attempt at notoriety. Said Rev. G. S. White: "In no other instance have I ever seen modesty connected with great and glorious plans, so retiring and so speechless as was his."

In these years that we have termed "Days of Providence," the College, in spite of manifold limitations and hindrances, succeeded in providing for the world and its needs a most worthy threefold output:

A Worthy Output

(1) "The Maryville spirit," which has just been analyzed and described, was in itself a very worthy contribution to the world. To possess many leaders of the Southwest with such a spirit had a significance in good done that can not be overestimated.

(2) The Maryville men who were speedily sent out to serve as leaders in their section of the country were an invaluable contribution to the community at large. By 1826 it could be said: "Already twelve young men have been sent out to preach the everlasting gospel." Three years later the directors report forty-one ministers representing three denominations, as already at work among the churches. In 1833 the directors write that "nearly sixty have gone out to preach." In 1840, they say that "fourscore" have entered the ministry; while four years later Dr. Anderson himself says that the institution has sent out "nearly a hundred," who in turn had "gathered hundreds and hundreds into the fold of the Good Shepherd."

In 1840 it was said that without the Seminary, "for aught that we can see, East Tennessee would be without a Synod and comparatively without a ministry."

From 1825, when his first class was licensed, to 1852, Dr. Anderson assisted in the licensure of seventy-seven young men, and in the ordination of sixty-six licentiates, in Union Presbytery alone. His students were ordained by other presbyteries and other denominations in considerable numbers. At the spring meeting of Union Presbytery in 1844 Dr. Anderson preached a sermon on II Timothy ii: 15, to the ministers that had studied theology under him. And they were a rare body of manly men.

(3) The vast amount of worthy work that was done in the Southwest through the agency of the men of Maryville was another valuable contribution to the world. What the directors hoped for in 1825, as their report to Synod by Charles Coffin, Chairman, and William Eagleton, Clerk, indicated, was, during these "days of providence," fully realized: "It is hoped and believed that hundreds will issue from this fountain of science and piety who will spread a benign and salutary influence in the community on the temporal and eternal destinies of millions of mankind."

CHAPTER VII

The Teachers That Served

For several years after the founding of the institution, Dr. Anderson did all the teaching that was done in the theological department, and "extended his tuition to students in literature in its various branches." He was aided by the young theologues in his work in the department that was from the first inevitable, and that came to be called "the Literary Department."

The Founder at First Alone

During this period it was that he often worked twelve hours a day in the classroom. And yet he was pastor of New Providence Church, of Maryville, and the Second Church, of Knoxville, and bore all the responsibilities of these churches in addition to his school work. In 1827 New Providence Church ranked thirteenth in size among the Presbyterian churches in the United States; its membership numbered 467, and a few years later reached a total of 700. No wonder that the strain of so much work should have been almost unendurable.

As early as 1821 Synod amended the constitution of the Seminary to provide for a tutor in "the requisite

literature" for those who were not far enough instructed to enter upon the study of theology.

Then Student Assistants

In 1824 it was reported: "The divinity students have generously given their assistance, when necessary, to the instruction of those who are pursuing a course of education in the institution."

The work, however, was too great for one man and student assistants. The Directors said in 1826: "After a course of nearly six years' experience, we are fully convinced that it is utterly impossible for one man to attend to the arduous and various duties of the Seminary. It is a pressure which neither the body nor the mind of any man can long sustain. . . . The responsible care of two congregations, added to the superintendency and charge of the boarding-house, and the instruction of a large school in the different branches of literature and theology, is enough to bring any constitution, even the most elastic and durable, to a premature grave. But by the appointment of additional instructors this difficulty, otherwise insurmountable, may be easily obviated."

In view of this condition of affairs, the Synod voted to proceed immediately to the election of two professors. Rev. William Eagleton had been appointed "Instructor in Languages and Sciences" in 1825, and had begun to serve in the spring of 1826. Now, in the fall of 1826, Synod elected him as "Professor of Sacred Literature," and Rev. Robert Hardin as "Professor of Ecclesiastical History and Church

Then One or Two Colleagues

Government." In 1827 it was reported to Synod that Mr. Hardin had accepted the appointment; but he served in the field as an agent rather than as a professor in the classroom. The "two professors" referred to in the eighth report (1827) were doubtless Dr. Anderson and Rev. William Eagleton. Dr. Eagleton had been educated under Dr. Anderson before the Seminary was founded. Dr. Craig says of him: "He was a rather brilliant orator, a clear and cogent reasoner, and of rather captivating eloquence. While he was on a visit to Maryville in 1833 or 1834, I heard him preach several times, and the people were much delighted with him—a thing much to his credit before and with a congregation such as Dr. Anderson's was at that day. Dr. Eagleton built up a large, stable, and flourishing church at Murfreesboro."

Usually a Triumvirate

From 1831 onward there were usually three professors in the faculty. In the report for 1840 it is stated: "Hitherto the labor of instruction both in literature and theology has fallen on three professors, and has been sustained by much self-denial and sacrifice. The duties of their office have demanded all their time, almost without a moment for relaxation or for enlarging the circle of their own knowledge." And then there followed an appeal for at least one more professor. A small number of professors, it is true, but the old colleges, such as Harvard, Yale, and Princeton, had their long periods of history in which they, too, were served by not more than three professors.

Professor Eagleton was dismissed from Union Presbytery to Shiloh Presbytery in 1829, and probably left the College in that year. In 1829 Rev. Darius Hoyt was elected Professor of Languages, and served until his death, which occurred on August 16, 1837. He was a son of the famous Rev. Ard Hoyt, who came from Connecticut to Georgia to be a missionary to the Cherokees. He was educated at Maryville, and was licensed to preach in 1827. He served as tutor in the Seminary until he was elected a professor.

Darius Hoyt

Says Dr. Craig: "Mr. Hoyt was a good linguist, a shrewd critic; of a very mild, quiet, inoffensive spirit, and of a remarkably amiable disposition." He loved the students and they loved him. He established *The Maryville Intelligencer,* to be a weekly religious newspaper. In its columns he did his utmost to further every good cause. Of a very sympathetic disposition, he was the warm friend of the Indian and the slave. He was a leader in the temperance reform. A man of great tact and personal influence, his premature loss by death, when only thirty-three years of age, was greatly lamented, the Seminary building being "shrouded in mourning." The Directors said of him: "His devotion to the cause of education and to the interests of the church has hardly been surpassed." Judge J. G. Wallace said of him: "He was one of the most amiable characters I ever knew. Everybody loved him and he loved everybody." Professor Hoyt's grandchildren recently placed an appropriate granite

monument on his grave in the New Providence cemetery.

The first "literary" professor was Rev. Samuel MacCracken, one of whose nephews is ex-Chancellor MacCracken of the New York University. Mr. MacCracken was elected Professor of Natural Science in 1831, and was greatly respected as a man and as a teacher. He was a member of the United Presbyterian Church, and resigned the following year in order to take up work in his own church.

Fielding Pope

In October, 1832, Rev. Fielding Pope, at the time pastor of a church in Athens, Tennessee, was elected as Professor MacCracken's successor, to serve as Professor of Mathematics and Natural Philosophy; but he did not begin teaching until May, 1833. He was a polished and courtly Kentucky-bred gentleman of impressive appearance, and represented the Cavalier type as decidedly as Professor Craig represented the Covenanter type.

Professor Pope was an alumnus of Maryville. In his education in Kentucky he had secured a good knowledge of mathematics and of some of the sciences. He was married before he felt called to the ministry, and he brought his wife with him to Maryville. Here he studied the languages and theology. In 1827 he was licensed to preach, and the following year he was ordained to the ministry.

Mr. Pope served for seventeen hard-working years as a professor in the literary or college department of the institution. As a teacher he was much beloved

by his students. In 1850, for the lack of adequate financial support, he resigned his chair, and became Principal of the Maryville Female Institute. The Institute building stood on Main Street, just east of the old New Providence Church. While teaching, Mr. Pope was also pastor of Eusebia Church. In 1856 he was installed as Dr. Anderson's successor in the pastorate of New Providence Church, where he served until 1865. He died near Lumpkin, Georgia, on March 23, 1867.

John S. Craig, D.D.

On September 3, 1840, Rev. John Sawyers Craig was elected Professor of Languages to succeed Professor Hoyt. He had already served as a tutor in the College from August, 1837, to 1840, being appointed tutor immediately after the death of Professor Hoyt. He was born in a log cabin in Knox County, Tennessee, and was educated at Maryville, entering in 1832, and graduating, probably in 1836.

In personal appearance Mr. Craig was a little more than medium in height, of a red complexion, with sandy hair, and gray eyes. When he reached Maryville to enter college he was dressed in a suit of home-made and home-dyed blue cotton, and carried all his earthly belongings tied up in a red bandanna handkerchief. So unprepossessing and so unpromising a student did he appear, that, if the traditions are true, Professor Pope decided to hurry him home by assigning to him lessons of excessive length; while the students decided to assist his departure by such means as were within their power. To the amazement of

Professor Pope, the lad gave him perfect recitations and seemed greedy for more; while the students soon found that "yellow head" was abundantly able to take care of himself. And so John Craig won his standing in a college of which he was to become one of its most brilliant graduates and professors.

Dr. Craig was a stern, inflexible, rugged, blunt, brilliant, and kind-hearted, and even tender-hearted genius, and was one of Maryville's ablest men. He was a profound scholar in all lines of college studies. His memory was so retentive that he conducted his recitations in the classics without the help of a text-book. Capable of an almost unlimited amount of work, he filled his twenty-one years of service with very arduous toil, and bore his full share of the cares and responsibilities of the College. At one time, soon after the breakdown of Dr. Anderson, he was the only professor left in the institution. He stood by the College in its weakness and poverty.

Dr. Craig was a man of deep thought, broad mind, strong character, firm convictions, and martyr spirit. He lived in troublous times that tried men's souls, but was a brave and conscientious man throughout all those trying years. He was more noted for being *fortiter in re* than *suaviter in modo;* but no one ever doubted his sincerity. In complete sympathy with the purposes of the College, himself the product of the institution into which he entered as raw material, he spared himself not at all in his self-denying effort to make Maryville serve efficiently its student body.

Prof. John Sawyers Craig.

From 1861 until his death, which occurred on April 4, 1893, he served in the ministry in Indiana.

John J. Robinson, D.D.

Rev. John J. Robinson, D.D., was born in 1822, in Georgia, the son of Col. Joseph W. Robinson, a member of the State legislature. He graduated from the University of Tennessee, at the head of his class, in 1845, and from Union Theological Seminary, New York, in 1849. He was elected Professor of Sacred Literature in 1850, and served until 1855, when he resigned to go to Kentucky. A man of "energetic mind and urbane manners," he helped the College in a time of great depression. One of his colleagues called him "a fine scholar, able theologian, eloquent preacher, and thorough instructor." One of his students says of him: "He was a refined, cultured, and scholarly man." Maryville owes him a great debt of gratitude for his labor of love, the "Memoir of Dr. Isaac Anderson, D.D.," an octavo volume of 300 pages, published in Knoxville in 1860.

Thomas Jefferson Lamar

In 1844 there appeared at Maryville a new student, who in future days was to be the refounder of the College. Lamar was a modest, quiet, alert, observing, and persistent eighteen-year-old lad; and in due time came to be recognized as one of the strongest of the students. Mr. James Gillespie tells of reciting Vattel's Law of Nations to Mr. Lamar, who was then a Senior. After graduating in 1848 from the college department, he studied theology under Dr. Anderson for a year; and then in 1849 he went to Union Theo-

logical Seminary and took a regular three years' course, graduating in 1852. After four years of work done in Missouri he was, on September 27, 1856, elected successor to Rev. John J. Robinson, as Professor of Sacred Literature. Synod appointed Elder Daniel Meek, who had helped Mr. Lamar meet his college expenses, chairman of a committee to inform Mr. Lamar of his election to the professorship, and to urge upon him to accept the appointment and to enter at the earliest practicable period upon the duties of the professorship. He entered upon his work at the College the following year; and from that time to his death he gave his heart and life to the upbuilding of the institution.

Dr. Anderson Rests from His Labors

During the last ten or twelve years of his life Dr. Anderson was partially disabled by the paralysis of one of the nerves of the lumbar plexus, and had to remain seated while preaching and teaching. The last two or three years he used a crutch in walking. More serious, however, was the mental weakening that also came upon him during the last two or three years of his life. He was nearing seventy-five years of age when the collapse of his powers became so pronounced that he was forced to give up most of his work. The only wonder is that such excessive labors as he expended during a long life did not earlier occasion this disability. For fifty years he toiled as very few men ever toiled.

Ten months before his death his residence, with all

its contents, including his library and his priceless manuscripts and correspondence, was consumed by fire. It was with difficulty that he himself was saved. The shock doubtless hastened his death. One can easily imagine the pathos of the only thing he said as they bore him from the flames: "My library is burned up." Two of his students, John Beaman Minnis and Isaac Nelson Caldwell, carried him in a chair to a neighbor's house. It was a strange coincidence that the library of the second president, Dr. Robinson, was also consumed by fire in his old age. Invaluable historical records were destroyed in both these fires.

After the fire Dr. Anderson was tenderly cared for by his daughter-in-law, who was now the wife of one of Dr. Anderson's former students, Rev. John M. Caldwell, at her home in Rockford, six miles north of Maryville. Here the founder of the College fell asleep on the morning of January 28, 1857. He was buried in the New Providence cemetery, at the side of his wife and son. The old stone church, before its removal, extended over the place where he now lies buried. His body lies almost at the very spot where in 1822 stood the pulpit from which he delivered his inaugural address as the first president of what is now Maryville College.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

His monument bears the following inscription:

[East Face]

In Memory
of
REV. ISAAC ANDERSON, D.D.,
Born in Rockbridge County, Va., March 26, 1780.
Ordained and Installed Pastor of Washington Church, in Knox County, Tennessee,
1802.
Installed Pastor of New Providence Church, Maryville,
1812.
Inaugurated President and Professor of Didactic Theology in the Southern and Western Theological Seminary,
[Now Maryville College]
1822.

Died January 28, 1857.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

[North Face]

Members of New Providence Church join with other friends of the deceased in erecting this monument, "not because they fear they will forget, but because they love to remember him" whose dust sleeps beneath it.

Immediately following the death of Dr. Anderson, the Directors of the College elected Rev. John J. Robinson, D.D., the former Professor of Sacred Litera-

ture, as his successor in the presidency. Dr. Robinson entered upon his work as President at the opening of the summer session, April 7, 1857. His administration covered the four troublous years immediately preceding the Civil War, and yet substantial progress was made, opposition died down, and the attendance increased by 1861 to its maximum —over one hundred—in ante-bellum times. They came from most of the States of the Southern and Western group.

Dr. Robinson, the Second President

Scholarly, energetic, and possessing good executive ability, he was laying foundations for better days. He revised and improved the curriculum and raised the standards of scholarship. Dr. Robinson was a good speaker. Those who remember him speak of his voice as being peculiarly moving and melodious. Captain W. H. Henry said of him: "Henry Ward Beecher, as I heard him, did not seem a more eloquent speaker than Dr. Robinson." During the War Dr. Robinson served as chaplain in the Confederate army, and after the War he served churches in Alabama and Georgia. He died in Atlanta, on November 8, 1894.

The writer of this volume has had the privilege of reading some of Dr. Robinson's private correspondence, and has been deeply impressed by the evidences there given of his kindly courtesy, transparent sincerity, genuine honor, and sterling Christian conscientiousness. He was one of the most worthy builders of Maryville.

It seems incredible that so few men as have been enumerated in this chapter should have been able to accomplish so large a work as was done by Maryville during the forty-two years that elapsed from 1819 to 1861. Nothing but a high altruistic purpose and indefatigable industry could have achieved such large service. It was not a "forlorn hope," the enterprise in which they were engaged; but they exemplified all the heroism which is usually associated with those who volunteer for such a desperate service. The College is proud of their self-denying toil and worthy achievements, and prays that its present faculty may have a double portion of their spirit.

Few Professors but Large Service

CHAPTER VIII

The Friends That Helped

The pages of this book are intended to recount what may be called the genesis and the exodus of Maryville—its genesis into being and its exodus from its early limitations. In the days of its genesis and its long-time bondage no one need be surprised to hear of heavy burdens, when bricks had to be made without straw. The chapter, "Days of Creation," has told of some of those sad and weary times. Of friends to help there were but few; but some friends there were, or the story of the College would be even more grim and serious than it has confessedly been. What was the need of such friends, and whence did they arise?

Bricks Without Straw

There was no source of income at first from which the salaries of professors could be secured. So the unique spectacle was presented of a man not only teaching for no financial return, but also laboring with his own hands to supply the needs of the students that had gathered under his care. Dr. Anderson did not receive any regular salary until in 1830. In 1826, $100 from funds collected for the Seminary

Professors Without Salaries

was appropriated to him as an acknowledgment of what the directors termed his "disinterested devotedness" to the interests of the institution! It would be easy for a smug critic to find a true bill against the worldly wisdom of this strange man; but inasmuch as the indictment would equally hold against the apostle Paul, Maryville's sons may well continue to be greatly proud of a man who so well fulfilled the law that he loved the Lord his God with all his heart, and his neighbor even better than himself.

How They Existed

Dr. Anderson earned his living by toiling in several lines of work, but he secured it mainly from his farm, and from the churches that he served. Besides his multitudinous activities in other directions, for many years he even did a considerable amount of manual labor on his farm. The salary from the churches was small and usually in arrears. What was true of him was true of most of the ante-bellum professors—their living had to be sought principally from farms and churches; and they taught school for philanthropy's sake. Salaries were conspicuous by their absence. It was demonstrated at Maryville that a college can run on very little money if only the professors do not draw salaries!

The Work of the Agents

The work of securing financial help for the College since the Civil War has been done almost entirely by the president or a member of the teaching force. Before the War the few professors there were could not be spared from the classroom; so re-

course was had principally to agents, who went into the field in behalf of the school. Letters are still extant in which Dr. Anderson pleaded with men to act as agents. A great deal of hard traveling over many States, principally on horseback, and mainly in the South and Southwest, was done by these representatives of the College. Some of them were unable to collect amounts sufficient to cover even their expenses. Rev. E. N. Sawtell, one of the earliest of these agents, collected in the Southwest about $2,000, part of which was used in part payment for the seminary farm. He spent one Sabbath at the home of Gen. Andrew Jackson. He reported in October, 1828, his work from April, 1826, saying that he had traveled more than seven thousand miles, and had secured $1,335 in cash, and $1,000 in subscriptions. He found the lack of a charter impeded his work. He gave his services for one year entirely without salary, taking only $396 for his traveling expenses, since he had spent much of the time in evangelistic work. Most of his collections were invested in books for the library. Mr. Sawtell made three trips for the Seminary.

By far the most successful of the ante-bellum agents of the institution, however, was Rev. Thomas Brown, an honored graduate of the Seminary, who was ordained in 1828. He was born in 1800 and died in 1872, and was in the ministry for forty years. A very strong preacher and very companionable, he was everywhere a welcomed guest. From 1825 until his death, says Dr. Craig, he knew every Presbyterian

church, minister, and prominent member in the Synod of Tennessee—East Tennessee and Southwestern Virginia. His service in the raising of both professorships will be told in succeeding paragraphs.

Current Help

The help for current expenses that was secured was received mainly from the church people of Blount County and East Tennessee, and was expended in the support of the students rather than of the professors. The gifts of food were used in the boarding-house, while the donations of clothing and the like were distributed among the students. Especially during the early days of the Seminary, such contributions were sometimes considerable in amount. There were "female societies" of different churches in different States that contributed, and liberally for that day, to the current expenses of the students. For example, "a Female Charitable Society" of Cherokee Indians contributed ten dollars in 1824. The lack of a charter till 1842 made it difficult to secure money for permanent funds; and so what was given was largely contributed to current expenses.

The First Professorship Fund

In 1827 the Synod of Tennessee overtured the General Assembly of the Presbyterian Church to receive the Seminary under its care and supervision, provided a professorship endowment of $10,000 should be secured. Then Revs. Thomas Brown, Elijah M. Eagleton, and W. A. McCampbell were enlisted as special agents to raise this professorship. Most of the fund was raised by Mr. Brown.

The subscription list, containing the names of almost all the old Presbyterian families of Union Presbytery, is printed in full in the *Calvinistic Magazine* for May, 1829.

In the annual report made in October, 1829, these glad words were punctuated with an exclamation point: "A subscription has been obtained for founding the first professorship of $10,686!" The subscriptions were on a five-year basis. The collection of the amounts subscribed was slow and difficult. Professor Lamar states in a manuscript sketch of the College that $8,000 of the $10,000 was collected, and that, by consent, a part of the amount was appropriated to completing the payment for the seminary farm. This professorship of Didactic Theology is the one that Dr. Anderson occupied, and finally it was of service to him. Dr. Robinson succeeded Dr. Anderson in this professorship. Some of the subscriptions were void since they were made on condition that a charter should be secured for the Seminary.

The Second Professorship Fund

In 1843, in the dying days of the theological department, a resolution was adopted by Synod providing for the raising of $15,000 to establish a professorship of Sacred Literature, the payments to be made in this case also in annual installments during a period of five years. The fact that the charter just received (in 1842) from the State did not give the Synod the power to elect the directors, hindered the securing of subscriptions. But in 1845 the desired amendment to the charter was obtained,

and the canvass was then vigorously pushed by Rev. Thomas Brown. On October 10, 1846, he reported $15,185 as subscribed to the professorship. Synod in its vote of thanks to Mr. Brown commended the "zeal and fidelity of the indefatigable agent." By 1858 the collections on this fund amounted to $9,500. The funds when once received were carefully administered. The incumbents of the chair of Sacred Literature were Rev. John J. Robinson, 1850-1855, and Rev. Thomas J. Lamar, 1857-1861. By 1855 the amount of the income of the fund was $540.

Besides these two regular endowment funds, there was contributed for about ten successive years, 1833-1843, to the support of Rev. Fielding Pope and others, what was called the "Temporary Professorship Fund." The contributors and amounts contributed were usually as follows: Samuel Rhea, $60; Rev. James King, $30; D. M. Shields & Co., $10; Rev. Frederick A. Ross, $60; and W. S. McEwen, $30. Total, $190.

Scholarship Subscriptions

As early as 1826 the directors urged the necessity of endowed scholarships; but whatever help came in was, for many years, only current scholarship aid. In 1854 it was proposed that one hundred permanent scholarship certificates exempting from paying tuition and good for thirty years should be sold, at $250 each, the proceeds to be devoted to the endowment of chairs of Mathematics and Modern Science in the Literary Department. During the following year "not more than fifteen or eighteen of these scholarships were taken." In 1856 the directors adopted

Dr. John J. Robinson, Second President.

a modified form of this plan, and succeeded in getting subscriptions to this fund to the amount of $10,000. Comparatively little of this subscription was collected before the War came to sweep away the subscription and many of the subscribers.

Faithful Treasurers

There were two ante-bellum treasurers, and they deserve to be enrolled on Maryville's honor roll of "friends that helped." James Berry, Esq., was chosen as the first treasurer in 1819, and served faithfully and without compensation until his resignation in 1833. Colonel—afterwards General—William Wallace was elected his successor, and served till his death in 1864. Gen. Wallace served as State legislator and several times as a presidential elector for Tennessee, and was president of the Knoxville and Charleston Railroad. In 1855 the treasurer reported that the only loss of endowment since the founding of the first professorship fund had been one of thirty-eight dollars. It is true that the treasurers had but a comparatively small amount of money to care for, but in those days the money was invested in personal notes, and so required a great deal of personal attention. In 1855 the bond of the treasurer was $20,000. Up to the Civil War, during the treasurership of Gen. Wallace, only eighty dollars of the investments was lost, and even that loss did not fall upon the College, for the treasurer paid the amount out of his own means. The long terms of service on the part of Treasurers Berry and Wallace were valuable contributions to the welfare of the institution.

When we take into account the excessive amount of work that had to be done, and the fact that the high-water mark of the salaries received by the professors in Maryville College in ante-bellum times was $600, and the low-water mark $000, it can hardly be wondered at that it was very difficult to persuade men to accept professorships at Maryville. Families must live, and the cost of living calls for some salary. But the directors, though beggars, were choosers, for this is a sample of what they said: "The professor to fill the chair of Sacred Literature shall be a man who has received the highest advantages of education offered in the United States." Dr. Ballentine declined this chair in 1849, and Dr. William Eagleton in 1850. The directors became very much accustomed to having their proposals rejected.

Difficulty in Securing Teachers

When, however, a man felt it his duty to become a professor at Maryville, the Maryville spirit of disinterested benevolence seemed to get possession of him, and he made such sacrifices for the institution as one would be expected to make only for his own family. If salary was missing, the man taught on, as if such small matters as food and raiment were not at all involved in the case.

The Teachers the Greatest Helpers

The budget—how was it financed? Principally by the teachers' working for practically nothing. And they did so for the kingdom of heaven's sake. Their small tuition fees, the meager salaries paid them by the churches to which they preached on the Sabbath

day, and the income of their farms, kept the wolf from the door, so that they could almost donate their services to the institution.

In making an honor roll, then, of the friends that helped the school, the highest place in that roll must be given to the professors who served their institution with such self-sacrificing liberality and fidelity.

CHAPTER IX

The Plant That Had to Serve

The Log Academy

The large double log house, seventy feet long, with its two stories and its rooms, thirty feet by thirty, that was the home of Union Academy in Grassy Valley was described somewhat in detail in the third chapter. It was a rather ambitious school building for 1802, and was several times larger than Rev. William Tennent's historic "Log College," the mother of all later Presbyterian schools of higher learning. When Rev. George Whitefield visited the Log College at Neshaminy, near Philadelphia, Pennsylvania, he wrote as follows: "The place where the young men study now (1739) is, in contempt, called The College. It is a log house, about twenty feet long and near as many broad, and to me it seemed to resemble the school of the old prophets. . . . All that we can say of most of our universities is, They are glorious without."

Dr. Anderson conducted his academy, after his removal to Maryville, apparently in more modest quarters, one academy building, as we have seen, standing where the old jail afterward stood, and the other old log cabin standing on the banks of Pistol Creek where the railroad culvert has since been built.

"The Little Brown House"

Dr. Anderson had young men studying in his own house during the years that preceded the opening of the Seminary. His residence was a frame building standing where the Armory stood a few years ago, but, as we have seen, it was destroyed by fire in 1856. The class that Dr. Anderson gathered in 1819 was one to be instructed in literary branches, the Seminary being formally opened in 1822. The class of five gathered in 1819 recited in "a little brown house" standing on Main Street on the north corner of the lot where Mr. A. K. Harper's residence now stands. It was brown, not with paint, but because weather-beaten. It stood until after the War. Mr. Eli Nunn occupied it for a while. This was used probably until the seminary brick building was completed, two or three years later. Dr. Anderson also frequently used his own residence for one or more recitations.

The Brick House with Six Fireplaces

In 1820 a small unfinished two-story brick building that had been intended for a female academy, was purchased for $600 from the trustees of the academy, one of whom was Isaac Anderson himself. The building stood on the half lot at the east corner of the two lots on which New Providence Church now stands. It was about twenty-five feet by forty. *The Boston Recorder* for December 9, 1820, announces the purchase as follows: "The Directors of the Southern and Western Theological Seminary report that they have purchased

a lot and eligible building in Maryville, Tennessee, for the use of the Institution at the low price of $600. The building is of brick, two stories high, with six fireplaces. The appointed professor is preparing a course of lectures on didactic theology, and will hold himself in readiness to communicate all the information he may be able in the whole course of prescribed studies, until other professors shall be chosen."

The building had one large room and two small rooms downstairs and similar rooms upstairs. The small rooms were used for dormitory purposes; the large room upstairs was used for the library, and the large room downstairs was usually employed for recitations. Professor Lamar, while a student, roomed in this building.

The completion of the building involved an expense that was met by different gifts, but principally by collections made by agents. This was the theological seminary building, and it was constantly in use until the Civil War. While Federal troops camped in Maryville they tore down the brick seminary to furnish bricks for their "Dutch ovens"! Some of the bricks may still be seen in a brick walk at John P. Duncan's home.

The Boarding-House and Farm Buildings

In 1824, for the sum of $400, a lot and a half, adjoining the lot on which the seminary building stood, and containing two small frame buildings, was purchased for the boarding-house that Dr. Anderson had decided to establish. He employed a steward and opened the boarding-house.

When these buildings were removed to allow the main building of later years to be erected, the boarding-house was located elsewhere. While the farm was owned, the boarding-house was located upon it, near the spring now called the Goddard spring; while, during the Fifties at least, it was situated on the south side of Church Street, only a stone's throw from the main building. Most of these boarding-houses were frame buildings, small, and inexpensively built.

In 1825 Dr. Anderson "got his eye on the farm which adjoins the grounds on which the Maryville College buildings now stand," and sent Mr. Sawtell to Mississippi and Louisiana to raise the money needed to buy it. Mr. Sawtell returned after a hard winter's work with, perhaps, two thousand dollars. The farm consisted of two hundred acres, of which eighty acres were in cultivation, and was purchased at a cost of $2,500. As has been said, it was located in what is now called South Maryville. It contained a commodious dwelling house, a barn, and other houses, and was well watered by springs. From the first it was the dream of Dr. Anderson and the directors to remove the entire institution to this quieter home, where the boys would be removed from "the noise and confusion of the town." Maryville was then a giddy little city of perhaps fifty houses, and perhaps two hundred and fifty inhabitants. But the dream was not realized during the lifetime of Dr. Anderson.

The brick building was "the Seminary." In 1829 arrangements were made to erect a frame building,

thirty feet by sixty, two stories high, for the separate use of the literary students, as the college department young men were called. Four years later (1833) the building was finished, ready for use except the putting up of a chimney, and the citizens had subscribed sixty dollars towards the chimney. There was paid out on the building that year the sum of $623. Two years later (1835) the directors reported that they were then finishing the building! The building was located on the northwest corner of the lot, and faced Main Street, and was flush with it.

The "New" College Frame Building

This building also had six rooms. The first floor was used as the chapel except for two small rooms at the southwest end, one of which was a laboratory with chemical and philosophical apparatus, and the other a recitation room, long occupied by Professor Pope. The chapel would seat from one hundred and fifty to two hundred, and was also used for prayer meetings and Sabbath school, and Dr. Craig used it as a recitation room. The pulpit was on a three feet by four platform boxed up about three feet high, and was located in the east corner of the room. One of our older citizens recalls seeing John M. Caldwell ordained to the ministry in this old chapel, on April 2, 1851. The two small rooms upstairs were used for classrooms or dormitory rooms, and the large room for the Beth-Hacma Literary Society hall. A circular belfry containing a small bell surmounted the build-

ing. A big fish-shaped weather-vane hung above the belfry.

The exterior of the building, "had it not been for the numerous windows, might have been taken by a stranger passing through the place for a cattle barn"! There was nó fence about the square. A grove of locust trees covered the little campus.

In the south corner of the half-acre campus there also stood a little frame building owned by the Beth-Hacma ve Berith Literary Society and used by its members for their meetings.

"The Brick College"

In 1849 the Directors reported to Synod that they had an agent in the field collecting money "for rearing a College Edifice," and that he had secured subscriptions for $2,000 in Maryville and vicinity. The next year the subscriptions had been increased to $3,000. In 1851 the members of Synod pledged themselves "not to let the enterprise fail for the want of the aid in their power." In 1853 the building had been commenced and the walls were expected to be erected and covered that fall. It was located just back of the frame building and in the center of the two lots. In 1855 a portion of the building would soon be ready for use. In 1856 ten rooms had been completed, and some of them had been occupied as class-rooms and some of the others by students. The frame "College" was removed when the brick "College" was far enough advanced to be used. In 1858 the debt on the new building was $2,000, and $1,000 was needed to finish it.

The catalog of 1854 thus describes the building: "A large and handsome college building is soon to be completed. It is of brick, three stories high, and presents a front of 110 feet. It contains a chapel, four recitation rooms, study and lodging rooms sufficient to accommodate sixty or seventy students, and two halls for the use of the literary societies. . . . The building, when entirely completed, will be worth $10,000, and will afford ample accommodations for the present."

This most ambitious building of the College before the War was never completed, though it was used in its incomplete condition for several years. The War found it incomplete and left it a ruin. Its story will be taken up again. The pen and ink sketch of the building found in this volume was drawn by John E. Patton, a student of the College during the years 1849-1852.

The Old Stone Church

During the greater part of the ante-bellum period New Providence Church occupied the old stone church which was 101 feet by 60 in dimensions. Mr. James Gillespie, writing in 1895, said of the old days: "In those days almost all the public exhibitions at the close of the term were held either in the large stone church, which stood where now stands Columbian Hall, or at the camp ground located where Mr. Hyden now lives. Usually at the closing exercises the graduating class, with the help of the ladies, would fit up the old stone church in a becoming style. Generally at this time the two societies would close the

"The Brick College."

exercises with a debate; this debate was at night, and at that time we had no electric lights, no gas lights, not even coal-oil lamps; in fact nothing ordinarily but home-made tallow candles; but on these grand occasions we would send to Knoxville and get a lot of sperm candles, and it took a lot of them, you may be sure, to light up the large old church. A large home-made chandelier was hung in the center and filled with these candles and festooned in beautiful style. On these occasions the old church, which would seat some fifteen to eighteen hundred people, was usually packed to its utmost capacity. Sometimes at the close of the year, in place of a debate, the societies would get up an exhibition, and when this was the case the old camp-ground shed would be brought into requisition, and I do not think I exaggerate when I say that there were sometimes from 2,500 to 3,000 persons gathered to witness these plays."

Dream Buildings on "The South Hills"

President Robinson and Professor Lamar recognized the unfavorable and cramped location of the College on its town lots on Main Street, and looked enviously over toward "the south hills," where a beautiful location could anywhere be found for a new Maryville College. So pressing did the need of removal seem to them that they secured from the Synod, in 1858, the adoption of resolutions authorizing a special committee to make an appeal to "persons of well-known benevolence and Christian liberality to furnish voluntary contributions for the erection of new buildings in the vicinity of

Maryville for the use of Maryville College." It was specified that "no building shall be undertaken until ten thousand dollars cash in hand shall have been obtained." The donor should have the privilege of naming the building he erected. The wildest dreams of those days have now been far more than realized. A little city crowns the "south hills."

"So great was their faith in the feasibility of their plans," says Captain W. H. Henry, "and such their determination to see them carried out, that Dr. Robinson and Professor Lamar gave their joint personal obligations for $2,000 to secure fifty acres of ground just west of the present grounds for that purpose." The Civil War, however, put an end to all this dreaming and planning.

Such, then, was the plant that had to serve the College before the War. Professor Lamar sums it up in the brief lines: "At the beginning of the Civil War the endowment fund of the College amounted to about $16,000. The real estate consisted of two half-acre lots with three buildings—one wooden (the boarding-house), one small brick, and a large brick unfinished. The library contained about 6,000 volumes. The indebtedness of the College amounted to $1,000."

Total Property at Outbreak of War

CHAPTER X

Crises and the Cataclysm

A Continuous Crisis

As has, certainly, been indicated by the preceding chapters, Maryville College really had never, thus far, been free from a crisis. "Crisis" was engaged in a continuous performance. There had been good and sufficient reasons in every year of the history of the institution to give up the whole attempt to keep the school in operation. The question was not whether the reasons for giving up were sufficiently strong, but it was, rather, whether the spirit of self-denying service on the part of the professors in charge would become sufficiently weak to be finally exhausted. The splendid fact was, as we have seen, that the college altruism did not fail; and so the continuous crisis did not end in a cataclysm. The College lived right on in spite of the chronic crisis. Pluck, prayer, and perseverance defied the ever-threatening disaster.

There were three attempts to remove the institution from Maryville. The first took place at the very beginning of the career of the institution. There was a strong body of Tennessee Presbyterians west of the Cumberlands who very naturally wanted the new semi-

nary to be located within reaching distance of their churches. There was much preliminary sparring preparatory to the real battle, which battle took place at the meeting of Synod at Murfreesboro, in 1823. Murfreesboro was then the capital of the State. Governor Carroll was inaugurated while Synod was in session.

Crises Through Attempts at Removal

When the great debate between Dr. Isaac Anderson and Dr. Gideon Blackburn about the location of the Seminary was in progress, most of the legislators were interested spectators. The East Tennessee delegates to Synod were in a hopeless minority, for only six were present; but their champion, Dr. Anderson, adopted the Napoleonic strategy of "Divide and conquer." He had Dr. Blackburn's plan read and discussed *seriatim,* and succeeded in convincing the Synod of its impracticability in all its parts. The decision as to the permanent location of the Seminary was "deferred to some future meeting." The next year at Columbia, the Synod resolved that "the Southern and Western Theological Seminary be, and it hereby is, permanently located at Maryville in East Tennessee."

The second attempt to remove the Seminary was a peculiar one. Dr. Hardin, in the field as an agent of the Seminary in 1827, entered into an agreement at Danville to remove the Seminary to Danville, to consolidate it with the seminary that the Kentucky people had under contemplation. Then he carried a round-robin agreement throughout southwestern Virginia and

East Tennessee and secured the signature of every Presbyterian minister except Rev. William Minnis. Dr. Minnis was one of the first graduates of the Seminary, and for nearly forty years he proved himself a Stonewall in defense of his alma mater. Others surrendered, but he never.

Dr. Anderson was at first crushed, and, in tears on account of the seeming ingratitude of the brethren, signed the round robin; but he soon regained his nerve, and with Dr. Minnis, Dr. McCampbell, and others, snatched victory out of defeat. In a letter written at this time, Dr. Anderson stated that he had nineteen reasons why he was unwilling that the Seminary should cease its existence. The friends of Maryville rallied, and raised the $10,000 subscription for the first endowed professorship, of which mention has already been made. This put a quietus on Dr. Hardin's plan.

Crisis of the Fifties

Early in the Fifties the College passed through a crisis that was almost fatal to it. The great national crisis was in precipitation, but the college crisis anticipated it several years. The principal occasion of the crisis was the collapse of the physical and mental powers of Dr. Anderson. For several years before his death, in 1857, Dr. Anderson's disability removed his strong hand from the helm. His second childhood was a pathetic and yet noble one, as was shown in his farewell conversation with his old pupil, Dr. Abel Pearson. The number of students in attendance greatly decreased. The financial difficulties of

the school became so acute that, as has been said before, the faculty collapsed, and Dr. Craig was left as the only professor in the school, and in 1856, at least, no instruction in the theological department was given. For several years no professor of mathematics was elected for lack of a salary.

Naturally there was much criticism of the College while its fortunes were at this low ebb. At Blountville, Synod appointed a special committee on the general subject of the building up of a strong college and theological seminary. The majority report prevailed, opening the way for the removal of the institution from Maryville to some other place. Dr. William Minnis, thirty years after his first "Stonewall" service, presented a brief but incisive report opposing the transfer for five conclusive reasons. He concluded his report with the earnest words: "We therefore would recommend that the Synod, in place of pulling down and starting anew, would proceed harmoniously to build upon our present foundations, laid in prayers, tears, and self-denials, and almost the sacrifice of life." Dr. Craig says of "the curly-headed Scotch-Irishman," Dr. Minnis: "East Tennessee never, perhaps, had an abler and more logical preacher and defender of the truth. He was one of the Boanerges." The next year (1856), at Athens, the Synod by a decisive vote resolved that "it would be inexpedient to accept the proposals to found another literary and theological institution within our bounds." The liberal offer of Rogersville was, however, put on record. It was an offer of one hundred and forty scholarships

of $250 each, and of the local Presbyterian church building and lot, on condition that Rogersville should be the site of the new institution. Thus ended the third and last attempt to remove the institution to some other location.

The next day Rev. Thomas Jefferson Lamar was elected Professor of Sacred Literature. The next year Dr. Robinson was elected president, and seemed soon to harmonize the discordant elements in the Synod.

The Seminary Department Dormant

During this decade the theological department was almost extinct. There was, usually, only one or two enrolled in the department. The poverty of the school made it easier for young men to decide to go to other seminaries that had now been established, and that were available by railroad. Out of the college class of 1850, three graduates went elsewhere to a seminary. The Education Society no longer aided the candidates for the ministry. There had been for many years a secularization, not of the College, but of the age. The Synod lamented from year to year the paucity of candidates for the ministry. The result of these various influences was the virtual extinction of the theological department before the Civil War finally deposited it among the other wreckage of the past.

The college department had been found necessary at the very beginning of the Seminary, and so the constitution had been changed to provide for it. It was evident from the earliest days that, whatever

might be true of the theological department, the college department would develop just as rapidly as the facilities provided for it might make it possible. The conspicuous service of the seminary department was rendered during the first twenty-three years of the life of the institution. The charter of "Maryville College" was secured in 1842; and, by chance, that is the date when the seminary passes into eclipse and the college department begins to shine in full brightness. The late Hon. J. G. Wallace, of Franklin, one of Treasurer Wallace's sons, received in 1844 the first printed diploma issued by the College. From 1842 to 1861 the seminary was merely nominal, while the college developed steadily, and, to the extent of its limited facilities, came to be strong and scholarly and successful. As time passed, the nomenclature adjusted itself to the new conditions, and the institution was spoken of as "the College" instead of "the Seminary." As has been said, plans for a new location and for larger facilities were being made at the very time when the Civil War—the end of the world, as it seemed—burst upon the country.

The College Expanded

The field of the College was broadening. *The Atlanta Constitution* of April 23, 1886, gave a list of twenty-three prominent citizens of DeKalb County, Georgia, who had been educated in Maryville College. Several of them were in attendance during the Fifties. The clientage of the school was waking up to the opportunities at Maryville, and the character of the work done there.

Broadening Field

Most of the Southwestern States were represented in the attendance of the last two or three years of the ante-bellum College. Had not the War intervened, it was probable that the enrollment of students would soon have greatly increased. It did increase from sixty in 1857 to over one hundred in 1861. President Robinson, Professors Craig and Lamar, and a tutor made a strong and efficient faculty, and the work was more consistent and better articulated than for many years. There were indications also of the existence of a larger number of friends ready to cooperate with the College. Maryville was, evidently, coming into its own.

Work of Theological Department

One of the invaluable records destroyed when the library of Dr. Anderson was consumed by fire was a private register, gratefully kept by the Doctor, of those who had been educated for the ministry at Maryville since the founding of the Seminary. That was, doubtless, the only complete list that was ever in existence. In the catalog of 1859 a list of about one hundred ministers educated in the Seminary was published. Professor Lamar, however, added many names to the list, and stated that the entire number of such ministers amounted to at least one hundred and fifty. A remarkable achievement was this to be wrought amid such limitations of men and money as prevailed at this frontier Seminary.

The loss of all the records makes it impossible also to give any exact summary of the work of the

college department. There is no record available of even the number of graduates of the College in ante-bellum days. It is believed that there were at least two hundred and fifty of them in all departments, and that is the number used as a basis for the statistical summaries of the work of the institution. The catalog of 1858 says: "Hundreds of young men have been educated for the learned professions who have attained to positions of eminence and usefulness."

Work of College Department

In a section of the country and at a period when there were few preparatory schools and no high schools, it was necessary for every college to conduct a preparatory department. Indeed, there was then hardly a college in the United States that did not have such a department. In Maryville there were many students who afterward were the leading business men of the section who received what education they had in this department. The teaching was done in part by student assistants—often mature men—and in part by the regular professors of the college and the seminary. The attendance was about the same as in the college department. The debt owed by the state to the voluntary and indispensable aid afforded by the church schools in the days when the state was doing comparatively little for popular education can never be fully appreciated or liquidated.

Work of Preparatory Department

One man is not so impressive a sight as are forty,

but one man in forty years may accomplish what forty men could do in one year, or even more than they. A modest school may not attract much public attention or applause, but in the course of many years it may effect much more than do some more ambitious schools of fewer years. With the facilities at command, and with the hindrances to be met, surely old Maryville has performed as worthy a service as any institution has ever rendered.

Forty Times One Is Forty

In the progress of the years, the quiet college halls caught the sound of discordant debate and angry discussion, and witnessed premonitions, perhaps at the time not treated seriously, of the coming national division and desolation. The muttered threat, succeeded by angry quarreling, was suddenly drowned out by the heart-stirring bugle blast summoning men to arms! The clarion calls of hostile bugles echoed and reechoed among the East Tennessee hills, and awoke in young and brave and excited hearts a response that boded ill for the continuance of college work. The call of patriotism, the impulse of passion, the love of adventure, the ignominy of cowardice—all sounded louder than did the quiet tones of peace and school and home.

Bugle Call to Arms

The Latin maxim, "In the midst of arms, the laws are silent," may be freely adapted to say: In the time of war, schools are closed. Fort Sumter was fired upon on April 12, 1861. By dint of much self-possession and with many searchings of heart the

Inter Arma Silent Scholae

professors and their students had managed to continue their usual work during the turmoil of the months since November, 1860; and even now they were able to hold on with their work for a few days longer. But it was impossible that the quiet pursuits of peace could be followed in the presence of the cataclysm of civil war, and especially so in the Volunteer State, where men are always prompt to answer their country's call.

On April 22, 1861, less than a week after the first blood of the Civil War was spilled, the last chapel exercise was held. Dr. Robinson conducted the service, and announced the suspension of the college work "on account of a state of armed hostilities in the country." And the teachers and students separated, most of them to take up arms for whichever cause seemed right to them. Some of the students were to die in battle or in the hospital; and not one of them was to come back to the old College when the cruel war was over. Their schooldays at Maryville were ended.

The Cataclysm

It was sadly typical of the divisions made by the War that of the four teachers—three professors and one tutor—at work in 1861 two sympathized with the Union and two with the Confederacy. Of the students some "went North" and some "went South"; and some found themselves arrayed against their friends and kinsmen and a few even against their fathers. Those were dreadful days and they tried men's souls.

And all that Maryville's lovers of the church, of edu-

cation, and of the future could do was to do what seemed to them their duty; and then to live or die, as the Lord of Sabaoth should determine. And, yet, perhaps, in God's good time, there might some day be such a thing as peace again; and peaceful ways and works; and, possibly, open schools; and, if the Almighty God should lay bare his mighty arm, there might be—yes, there might be—some day, another Maryville College, with its old-time altruism, bidding the young people of the Southwest to enter as of yore!

Men fought and waited, and the thoughtful ones prayed as they fought, and watched as they waited, and sometimes caught a vision of a possible answer to their prayers, so that their hearts were glad with a joy that can not be measured:

"Peace! and no longer from its brazing portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

Rev. Thomas Jefferson Lamar, Second Founder.

PART SECOND. THE POST-BELLUM MARYVILLE

CHAPTER I

College Ruins—1865-1869

It seemed as if the four weary years of the Civil War would never end. At last, however, the thunder of hostile guns died away, and men said that peace had come. The armies disbanded, and their veterans took up again the pursuits of other days. Man must do his work even if his heart is sore.

A Dismal Scene

It was a dark day in 1865, and Professor Lamar stood alone and heart-sick at the intersection of Main and College Streets, in the little town of Maryville. The clouds hung lowering over the scene. They resembled the smoke of battle, but they were only natural clouds of mist, and not the unnatural smoke of civil strife. The War, thank God, was over. But not so, as yet, were the results of war. The ruin and wreckage of that abomination of desolation had not yet been cleared away. The town looked grim and gloomy, indeed. The old Court House up the street showed ghastly wounds inflicted by shot and shell fired by Wheeler's

men; beyond and opposite the Court House, on both sides of the street, the principal business portion of the town lay in cinders and ashes, as another memento of Wheeler's raid; while down the street the ramshackle hotel, the successor of an important inn on "the Federal Road," showed by its shattered windows and plaster pillars all agape that unhappy days had befallen the hospitable old hostelry.

The few men that rode horseback up Main Street —for there were few buggies to use in those days— some of them wore suits of blue or brown jeans that had been woven, cut, and made at home. Here and there a suit of soldier's blue or gray that had outlived the camp and campaign were reminders of a house divided against itself. The farms from which the horsemen had come were most of them gully-gashed, fenceless, and wretchedly stocked with the left-over cavalry wrecks of cruel war—for war is as destructive of horses as it is of men.

Gloom and Grief

In those early post-bellum days, whenever the cautious reserve and prudent reticence into which the people had been trained by the daily dangers of war, were put aside, it could easily be seen that there was heavy gloom within as well as without. There were many hearts and homes of mourning for the dead of many battle-fields; and many hearts of hate for wrongs inflicted during those irresponsible years of bloodshed. Mingled even with the profound happiness arising out of the fact that the war was over, were suspicion and anxiety and dread as to the future.

Dilapidation and Desolation

But while the professor standing at the meeting of the ways felt the gloom about him, as during all the sad Sixties he had felt it, what gave him especial concern just then was the scene immediately before him. The two quarter-acre town lots now graced by the beautiful edifice of New Providence Church were then occupied by the one surviving building of Maryville College—the three-story brick building, which had not been completed at the outbreak of the War, and which now in the last stages of dilapidation would surely never be completed. Indeed, the boys who played about the doorless structure might well have found a safer place for their sport.

The "College," poorly built at best, after serving both armies as barracks and stable for four destructive years, was now a mere shell, an unsubstantial ghost of an unsatisfactory building. The door-frames and window-frames had been torn out for fuel. Its smaller and older companion, the little two-story, six-roomed brick "Seminary," located in the east corner of the narrow campus, had been torn away in war times, as we have seen, by the blue-jackets to make ovens for the mess shanties on their camping ground. The main building itself might appropriately have shared the fate of its smaller colleague, for it surely was suitable for nothing better; it was a disreputable old hulk.

And not only was the building a wreck, but it did not even belong to the College. It had been sold for debt during the War. It was no longer "Maryville

College," but was merely a battered piece of property owned by other parties.

A War-Ravaged People

The professor who stood there had graduated from the College seventeen years before, and had been elected a professor in it nine years before, and had stayed by it throughout the dark years of the War, and had prayed for it every day at family worship, and still loved it with all his soul. As he viewed his dear old college home in ruins, he had the additional sorrow of knowing that those friends of the College that would have helped rebuild its walls, if they could, were themselves the victims of war, and were not able to lend any appreciable help in the rebuilding of a college. Reduced to hard straits by the War, they had enough trouble, penury, and poverty of their own, without assuming any in behalf of a defunct school. Let it remain dead! Public spirit was dead. Many precious lives had passed away during the holocaust of the four years; one corporate life, more or less, was of little moment compared with those costly losses of fathers and husbands and brothers and sons that had filled the land with one long-continued agony.

A Glimmering Ray of Hope

What! build the College again! One professor, one building in ruins, no property, and no friends able to help! And the teacher looked up and down the street, and across the desolate hills on either side, and the sight was sufficient to proclaim as only an idle dream the fancy of attempting to build a college on

such ruins as lay before him. Where was help to be found? He had looked on every side to no avail. Now, like Isaac Anderson of the earlier days, when all else failed, he looked within and saw the glimmering hope of a resolute human will. And yet he felt that only if there were windows in heaven could these things be! However, he looked upward, and there he saw a window ajar, and a glimmer of hope shining through. And then he went on his way, somewhat cheered in heart and altogether resolute in will, to do what man could do to rebuild the walls of his Zion. Since there was a window in heaven, please God, these things could and should be.

A Synodical Inquest

On an October day in 1865 our preacher-teacher went to New Market to attend the first meeting of the Synod of Tennessee that was held after the Civil War, and, indeed, the first since 1862. Should the Synod reopen the College? In the discussion, an earnest address of Hon. Horace Maynard had much to do with leading the Synod to determine to attempt the seemingly impossible. The following day thirty-six directors were elected. The Synod then ordered the newly-appointed directors to elect a treasurer, to redeem the property, to pay debts, and to invest what might remain in suitable securities; and it also directed that the advisability of appointing one or two professors should be taken under consideration. A committee chosen to consider the appointment of an agent to attempt to secure funds for the College

nominated Professor Thomas Jefferson Lamar, the man of the vision, to serve as such an agent.

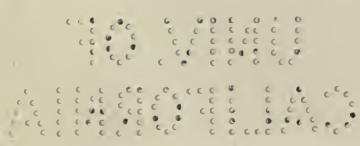
Synodical Lamentations

And all this constructive planning took place at a Synod where the Committee on the Narrative of the State of Religion began its report with these infinitely pathetic words: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! The waves of war have swept up and down the valley of our East Tennessee, and the fenceless fields, the unmended roads, the prostrate forests, the open schoolhouses without windows and doors, and the dismantled churches mark the path of the fiery surges. The dead are sleeping in our valleys and along our hillsides, and the soil of many a field has been wet with human blood."

Unsalaried Devotion

Professor Lamar returned to Maryville the unsalaried but divinely commissioned man whose business it was to reestablish Maryville College. Late in December, 1865, he made a trip to the North in the hope that he might secure help for the College. Shrinking from the work of solicitation of help, he still did manfully for the College what he never would have done for any other cause; but apparently all in vain. He returned in April, 1866, having secured only one hundred and twenty-five dollars, while the expenses of the journey were one hundred and ninety-eight dollars. What had become of that window above? Ah, well! he was merely learning that the infinitely

Dr. P. Mason Bartlett, Third President.



patient God will not greatly use any one until that one has schooled himself to do his best and then bide God's time.

Instead of despairing, as he should have done had it not been for his seeing the Invisible, he returned home, as "in the beginning" Dr. Anderson did from his historic visit to Princeton, to make a college himself, since others would not provide it. In view of the fact that he had no money to invest, again like Dr. Anderson, he determined to invest himself. And this is just what Providence wants—a man with whom and through whom to work. With God the man is the most important endowment of any cause. The man he must have; the money he already has an abundance of in reserve, and when he sees best he will, as he has done in the case of Maryville, most generously provide it.

The Reopening Amid the Ruins

On an auspicious and patriotic day, July 4, 1866, Professor Lamar, through Rev. Ralph E. Tedford, the Recorder of the Directors and the father of the future Mrs. Lamar, issued a one-paged circular announcing that Maryville College would reopen on the first Wednesday of September, 1866. By correspondence and visits, the Professor did what he could to secure students. Those were days of home and farm reconstruction, and many who longed for an education could not be spared from their homes.

However, on the morning of September 5, Professor Lamar, the acting-president and acting-faculty and acting-janitor of the College, rang the same old cruel-

throated bell that throughout the decades has summoned the students to their tasks. Soon there gathered for the first post-bellum chapel exercise thirteen young men, most of whom had come directly from the farm: Frank M. Allen, George E. Bicknell, Gideon S. W. Crawford, Calvin A. Duncan, James A. Goddard, Benjamin H. Lea, Isaac A. Martin, William H. Porter, Edward W. Sanderson, Hugh W. Sawyer, Joseph P. Tedford, Charles E. Tedford, and Edward W. Tedford. Four of the thirteen had been soldier boys. And all the company had the spirit of the thirteen "No Surrender" apprentice lads of Londonderry. One of the number afterward said: "Everything was so horrible and disgusting that some of the students almost determined to leave in spite of the professor's entreaties. But after attachments were formed, and the number of students had increased, the school went on finely."

Small Salvage

The modest endowment and the limited property of the ante-bellum days were almost entirely swept away by the besom of war. All that could be gathered from the dust and ashes of 1865 amounted to about six thousand dollars in value. Small salvage, indeed! But there was salvage of another kind whose value could not be computed in terms of the dollar and its multiples. When Professor Lamar gazed on the ruins of Maryville he saw in his mind's eye more than appeared before him. The finances were, indeed, phantoms; but not so was the memory of the men that made Maryville in the early days. Those men stood be-

fore him again in all their faith, fidelity, devotion, and heroic zeal, and he felt his own brave spirit grow braver. As he himself said: "The work of these men formed a basis on which to stand and from which to work and appeal for help with encouragement and hope."

What he saw in part and imperfectly, God saw in full and perfectly. The foundations that God saw had more of tears and self-denial and loving consecration in them than they had of dollars and bricks and mortar. The achievements that God saw were not classic halls and ivied towers and scholastic pomp, but buildings of human intelligence and structures of beneficent character and homes of modest helpfulness, which the builders of early Maryville had constructed. The endowments that God saw were not the perishable riches of men but the imperishable treasure of Christian manhood laid up by prayer and praise before the very throne of God in heaven. This was the most active endowment that any college could have, and Maryville had much of it, for its founders were pre-eminently men of prayer. This capital, then, Maryville had to begin with, when beginning life all over, in the middle Sixties. Salvage worth while, indeed, was this precious capital saved from the wreckage of the past.

Significant Salvage

The miracle of modern Maryville came about partly because God was mindful of the foundations and achievements and endowments contributed by Isaac Anderson and his colleagues to the ante-bellum Mary-

ville. But God was also mindful of the royal spirit of eager service on the part of Professor Lamar and of the noble colleagues whom, as time went on, he gathered around him.

Maryville's Second Founder

Professor Lamar was thoroughly imbued with the spirit of Maryville. Born in Jefferson County on November 21, 1826, he spent his earliest school-days at Holston Academy in New Market; and then the years 1844-1848 in Maryville, where he took the Bachelor's degree in 1848; he studied divinity one year in the theological department at Maryville; and then took the three years' course at Union Theological Seminary in New York City, graduating there in 1852. He was one of the best educated of the ante-bellum Maryville men. He was licensed to preach by the Presbytery of Brooklyn in 1852; and in 1854 he was ordained to the ministry by the Presbytery of Lexington, Missouri.

In 1856 he was chosen Professor of Sacred Literature in his alma mater, and began to serve in 1857. His spirit was chastened by the death of his wife about the beginning of the War, and by twelve years of devoted care for his invalid daughter. He developed a rare spirit of unselfishness. He felt called to the mission of rebuilding Maryville College. His firm convictions and his high sense of duty made him a Rock of Gibraltar in those troublous times. His statesmanship, remarkable for its far-sightedness, showed itself in his leadership of the causes he espoused. His genius of perseverance and dogged persistence were

a rich asset of the College in those days of making bricks without straw. And, with it all, he was the most modest of men. All the persuasion of his friends could not induce him to accept the degree of Doctor of Divinity conferred upon him by Wooster University; he modestly declined the honor. So vital was his part in the reviving of Maryville that many of the friends of the institution came to regard him as the chief endowment of the College.

His First Colaborers

The little faculty began to grow. Professor Lamar, as we have seen, was the charter member. He gradually gathered around him a small but able body of colaborers. His far-sightedness and accurate estimates of character were illustrated in the choices he made. The first professor added was Rev. Alexander Bartlett, who began in October, 1867, a notable service of sixteen years. His chair was that of Latin, but he taught in several departments. His colleagues used to say that his scholarship was so general and so thorough and his genius so versatile that there was hardly a course of study given in the institution that he could not have satisfactorily conducted. His students felt the profoundest respect for his learning, his industry, his kindliness, and his sterling Christian character. His sudden and lamented death occurred on November 19, 1883. His brother, Rev. P. Mason Bartlett, D.D., did not begin his active service until in March, 1869. Special mention of his work belongs to the next two chapters.

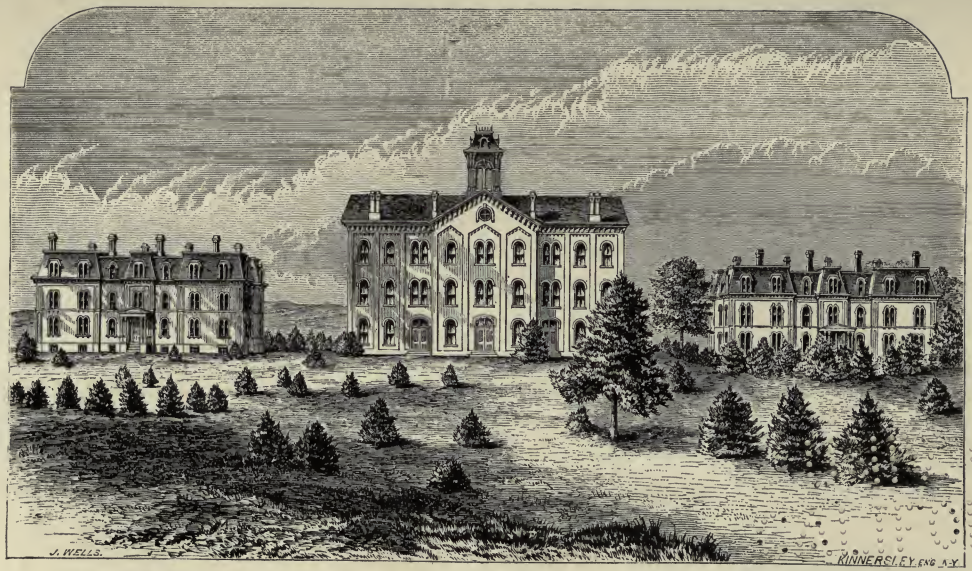
The recitations were held in the old brick barracks

for about four years. This was done in spite of the fact that a committee of the Directors had reported that the building could be made safe only by removing the third story and placing the roof on the second story. Some of the students even ventured, although with much trepidation, to room on the second floor of the ruin. With admirable forethought, they selected the limbs of the adjoining trees to which they would leap when the walls should begin to collapse! One Sabbath afternoon in the spring of 1870, when no one was in the building, there was a sudden roar and a crash; a large segment of the wall facing Main Street had buckled out and collapsed in ruins. The building was then abandoned, torn down, and removed, and Maryville College started on its travels. It had already removed part of its work eastward half a block to the old boarding-house, a little frame building that stood on Church Street, where now the Second Presbyterian Church stands. Here and in a little house at the west corner of Main and College Streets the College kept its humble state until the following October.

Clearing Away the Ruins

Meanwhile, William Thaw, of Pittsburgh, John Center Baldwin, of New York, and other friends became interested in the College; and sufficient funds were secured to realize the dream of a decade earlier in the purchase of a new campus on the hills to the east of town, and the erection of college buildings thereupon. At first sixty-five acres were pur-

The New Site and Campus



BALDWIN HALL ANDERSON HALL. MEMORIAL HALL.

A Miracle of College Re-Creation.

chased; but later on additional purchases were made, increasing the campus to its present broad extent of two hundred and fifty acres, as noble a domain as any college could desire.

The first building erected on the new college grounds was a residence for Professor Bartlett, located in the edge of the woods; it was built in 1868. The following year the foundation of the new college building, Anderson Hall, was laid on what now took the name College Hill; and Maryville's friends rejoiced that the ruins were disappearing, and that instead there was arising, Phœnix-like, a new and greater Maryville.

CHAPTER II

College Re-Creation—1869-1880

The rebuilding of the political institutions of the South after the Civil War was styled their "reconstruction," a term that came to have an unhappy signification. In the case of the remaking of Maryville College, after its destruction by the War, the word "reconstruction" can hardly be used with propriety, for there was too little salvage to provide any building material. It was a re-creation and not a reconstruction that took place. The work of founding the College had to be done a second time. The work of the founder had now to be supplemented by that of a refounder; the "days of creation" of which a former chapter treated had now to be followed by days of re-creation. It might be reconstruction in the South at large, but it must be re-creation in the case of Maryville.

Re-creation, not "Reconstruction"

In the fall of 1868 Rev. P. Mason Bartlett, D.D., LL.D., was elected president of the College; and in March, 1869, he entered upon the discharge of the duties of his office. In the announcement of the opening of the College in 1866 his name had appeared

Dr. Bartlett, the Third President

as teacher of Mathematics with that of Professor Lamar, who was to be teacher of Languages, but he did not begin his work in the College until nearly three years later. He was born in Salisbury, Connecticut, on February 6, 1820, and graduated from Williams College in the Class of 1850, and from Union Theological Seminary in the Class of 1853. In the Seminary he began his lifelong friendship for Professor Lamar who was a member of the Class of 1852. He served in the ministry in Ohio and in New York from 1853 to 1861; was chaplain in the United States Army from 1862 to 1864; and served in the ministry in Massachusetts and Connecticut from 1864 to 1868.

He was president of Maryville College for a term of eighteen years. Besides performing the many and varied duties of president, he regularly conducted all the courses of study pursued by the Senior Class. Those courses were also many and varied, the curriculum comparing favorably with that of any small college of those days. Dr. Bartlett was a very versatile teacher, and was especially strong in philosophy and psychology. At the same time, he was also of an eminently practical turn of mind. As chairman of the building committee charged with the erection of the three new buildings, he served with the efficiency of a skilled architect and builder. The present soundness and serviceability of these old buildings is an eloquent testimonial to his skill and fidelity in the oversight of their erection. And he was also a builder of such permanent spiritual institutions as the Tuesday Evening Conference and the February Meetings; for both these

characteristic Maryville institutions were established during his presidency.

Dr. Bartlett was a man of robust physique, and of soldierly carriage and bearing. He was full of energy and enthusiasm, and was an able and eloquent speaker. In addition to his work in the College, he preached often throughout East Tennessee. He served as president of the Bank of Maryville from its founding till the time of his death, which took place on October 22, 1901.

The trio, President Bartlett and Professors Lamar and Bartlett, had heavy burdens of administration and instruction to bear, and usually had only one or two assistants besides some student helpers. In 1874, Rev. Gideon S. W. Crawford became a tutor, and the next year was made full professor of mathematics; and so the trio became a quartette. His services, like those of Professor Bartlett, extended through sixteen years, during which time he bore his share of the many and heavy burdens of the institution. He was one of the original thirteen students. He entered in 1866, and graduated in 1871. At the call of his alma mater, he returned to her service after three years, two of which were spent in Union Theological Seminary and one in Lane Theological Seminary. He was one of the worthiest sons of the College, and gave to it unstintedly of his accurate scholarship and loyal endeavor. During the years 1882-1883 he served the State of Tennessee as Superintendent of Public Instruction. He was Stated

Rev. G. S. W. Crawford, a Fourth Professor

Prof. Crawford and His Successor, Dean Waller.

Clerk of the Synod of Tennessee during the last four years of his life. His early death in 1891 was a calamity to the College. In 1912 friends established a Crawford Self-Help Fund in his memory.

The writer recited for five years to these four earliest post-bellum professors, and, as he recalls their scholarly equipment and methods, he is at once proud and personally thankful that the renascent Maryville of the Seventies could boast such an able and thoroughgoing faculty.

Anderson, Baldwin, and Memorial Halls

In the spring of 1869, there were enough funds pledged by the new friends of the College to warrant the Directors in ordering, as they did, the erection, on the new campus, of what they styled "the college edifice," a three-story brick building to be called Anderson Hall. It was to cost about twenty-five thousand dollars—more than two and a half times what the former main building, its prototype, had cost. The new president, who had just arrived, took charge of the work, and within eighteen months had the satisfaction of seeing Anderson Hall completed. An epochal event it was when the college classrooms were transferred from the weather-beaten little one-story building on Church Street to the unprecedented grandeur of the spacious and substantial building on College Hill!

But even greater days were coming, for more money had been promised, and two dormitories were decided upon. In 1870 Memorial and Baldwin Halls were begun; both of them were completed in time for use in

1871. Memorial Hall commemorated in its name the union of the Old and New School Presbyterian Churches, while Baldwin Hall was named for John Center Baldwin, the first large giver to Maryville, who contributed the princely sum of $25,400 to the erection of the new buildings. Unlike Anderson Hall, these halls were frame buildings, but right stately they seemed to those who had been living amid ruins only a few months before. They provided, besides accommodations for a college boarding hall, rooms for one hundred and thirty students, a larger number than was ever enrolled before the War. When the three buildings in imposing line crowned College Hill, the old friends of Maryville rejoiced at the surpassing miracle that met their eyes.

"Thus High Uplifted Beyond Hope"

In 1865, ruin and desolation; now in 1871, six years later, a spacious and beautiful campus, adorned with three large and shapely buildings that had cost fifty thousand dollars, and behind them the professor's residence at the edge of the woods. In 1867, at the end of the first year, there was a college department of two students—one Sophomore and one Junior; and forty-three preparatory department students. In 1871, at the end of the fifth year, a class of five promising young men graduated; the college department numbered seventeen, while the preparatory department and the young women's department together numbered eighty-three, making a total of an even hundred. The College was already in equipment immeasurably in advance of the old College

that the Civil War had destroyed; and even in attendance the record was already equal to the best record of ante-bellum days. The realization was already better than the wildest day-dreamer had dared to dream! It seemed to the old friends of Maryville, "thus high uplifted beyond hope," that the millennium had dawned upon the College.

The Glories of the Small College

Two years later, when the writer entered the College, he found that the students felt that they were citizens of no mean city. Did we not have three great three-story buildings, the central, cupola-crowned one having cost almost as much as the entire property of the College amounted to in the old days? Did we not have a president, two professors, three lady teachers, one graduate tutor, namely, Thomas Theron Alexander, and two student teachers, Edgar Elmore and Monroe Goddard? And did we not enroll the unprecedented number of one hundred and thirty-one students? And did we not have a brick walk all the way from Memorial to Baldwin, where there was a boarding hall with fifteen boarders, and where there were also several basement kitchens in which, as in similar kitchens in Memorial, the students "bached" to the prejudice of their health and to the benefit of their pocketbooks? And did we not have six recitation rooms, and two society halls, and a chapel forty feet by fifty in size, lighted by big chandeliers of oil lamps? And was not our baseball team the champion of Blount County; and could not the boys jump over most of the cedars on the hill, if there were any

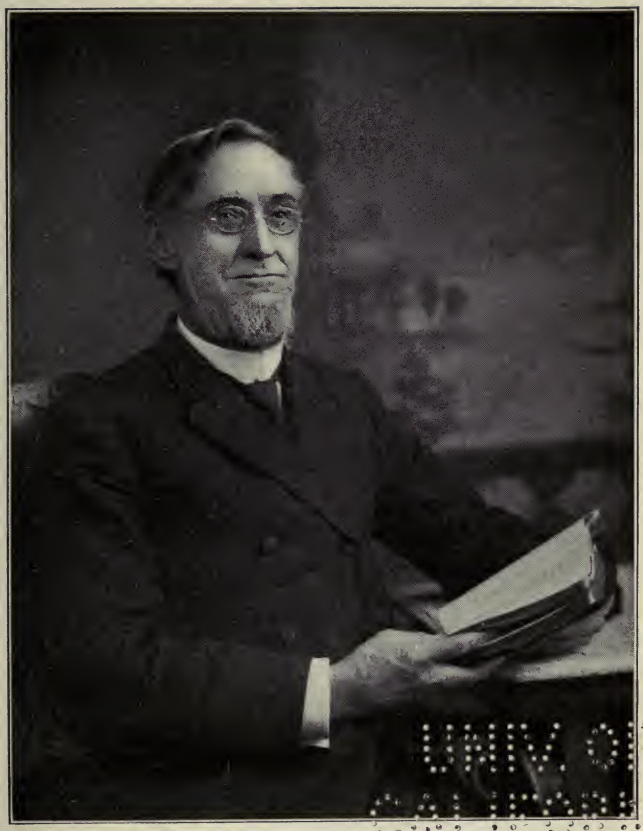
special motive to do so? And were not our rooms heated by stoves, and did not our axes make a merry ringing after three o'clock at the wood-piles back of the dormitories?

"Contented with Little"

And were we not as well off as most of the colleges in Tennessee, and better off than most, for that matter? Do not waste your pity on us! We needed no one's sympathy; we were happy as kings and queens. What! pity, for example, a lad who, after his lessons were prepared on a winter night, could sit in his cosy room in Memorial Hall, and, as the wind whistled around the corner, could hear the fire of hickory roaring up the stovepipe, and could in such an Elysium read Scott and Shakespeare; or, when warm weather had come again, could do his share in running up, on the ball grounds, a score of thirty or forty tallies—those were the days when baseball achieved something!—against the Crooked Creek team; or, in any season, in the old chapel, when the benches had been piled up in the corner, could play the classic game of "Snap" with as pretty girls as ever played havoc with masculine hearts! Pity, indeed! Rather pity yourself for what you missed by not being there!

A Decade of Numerical Plenty

Thus the new-old College had settled down again to its work. The young people of East Tennessee were more in number, and also more anxious to get the education that was now having a greater value placed upon it than in former days; and they rallied in large numbers to the advantages afforded them at so



Dr. Nathan Bachman, Father of the February Meetings.

modest a cost by the new college on the hill. In 1880, fourteen years after the reopening, the total enrollment had increased until it amounted to two hundred students, of whom thirty-four were enrolled in the college department. Almost all the two hundred were from Blount County and the counties immediately contiguous. Evidently the immediate clientage of the school were eager for what Maryville was established to afford.

But of "Toil and Trouble"

The Seventies were years of unremitting toil, as the college people tried to make inadequate resources do the great work that was crying to be done. Those were also years of care and trouble as new adjustments were being made in the life of the nation, and as men, not as yet recovered from the poverty caused by the War, were suddenly plunged into the economic disturbances that were nation-wide in their extent and heart-racking in their effects. Lines of anxiety were graven in the faces of those who were responsible for the administration of the College. Men grew old rapidly during those trying days.

And of Sore Financial Famine

The permanent endowment of the College in 1880 amounted to only thirteen thousand dollars. The College was also in debt, principally to its poorly paid professors, to the extent of ten thousand dollars. The panic of 1873 and the stringency that followed had cut off for several years about three thousand dollars annually which Mr. Thaw and Mr. Dodge had been contributing. The debt was carried mainly by

one of the professors. At last the hard times were relieved, and it was possible for the institution to inaugurate a movement toward the securing of an endowment. When the period of re-creation that we are considering closed, the College was confronting the need and the opportunity to take steps for the relief of the financial famine that had been afflicting the institution.

And of Old-Time Problems Revived

In the early "days of creation" of the College, as we have seen, Dr. Anderson had to wrestle with the problems of securing for the school its teachers, students, local habitation, and food and raiment, and of developing in the students both intellectual culture and moral character. All these problems presented themselves again in this period of "college re-creation," and demanded solution at the hands of the little band of brave men who were the agents in the re-creation. The solution of these problems was made easier by the new friends that had arisen to help the College do its work; while their solution was rendered more difficult by the great increase in the attendance. There were many more to provide for than in the earlier days. The embarrassment caused by growth—a usual experience in post-bellum Maryville—was at once both welcome and distressing.

Right manfully did the men of Maryville do their duty during these trying days of re-creation. Had not the refounder and his colleagues proved themselves the lineal and worthy descendants by apostolic succession of the self-sacrificing founder of the College,

the successes of later days could never have been realized. Their desperate and valorous trench defensive of those days of battle has made possible the victorious offensive of these later days. Or, to revert to the metaphor with which this chapter opened, the re-creators of those days of beginnings have made possible the developed college plant which many now are pronouncing "very good." All honor to the faithful band! their works follow them, and enrich us.

CHAPTER III

College Endowment—1880-1884

Crushing Burdens

The little company of men who were bearing the burdens of Maryville in those days found their load a crushing one. Heavy, indeed, is the responsibility for the successful carrying forward of a business where financial capital and financial guarantors are both lacking. To be zealously ambitious for the attainment of the very best results in education and yet to lack the financial ability necessary to attain those results is to be weighted down with continuous and grievous disappointment. To see, every day, actual students and prospective students in need and to be unable for lack of resources to follow the warm and strong impulses of the heart in helping them, loads no small burden on the heart. To have debt saddling itself, like the Old Man of the Sea, on the shoulders of the college that one loves, and, at the same time, to see unavoidable general expenses running up rapidly and necessarily as the result of the embarrassing growth of the institution is, indeed, to feel the weight of a crushing burden. It would require a Samson Agonistes to wrestle successfully with such problems, and truly Atlantean shoulders to sustain such burdens.

REV. LYMAN B. TEDFORD
MRS. T. T. ALEXANDER
MRS. LYMAN B. TEDFORD
REV. JOHN A. SILSBY, D.D.
REV. T. T. ALEXANDER, D.D.
REV. J. B. PORTER
MISS CINA PORTER
MISS CORA B. ARTLETT

First Post-Bellum Missionaries.

CANCELLED

As these weighty burdens of the College were resting, to an especial degree, upon the shoulders of the second founder of the College, and as we see him staggering under them, but yet manfully supporting them, we are reminded of Victor Hugo's description of a deed of heroism on the part of Jean Valjean. It was at the town hall of Toulon, where repairs were being made. Through some one's carelessness, a caryatid supporting a wall was about to fall, when Jean Valjean, the servant of duty, sprang forward and took the pillar's place and upheld both caryatid and beam until the workmen could brace the beam and replace the pillar and thus avert the threatened catastrophe. So, during those days of crushing burdens, Professor Lamar was a Maryville Jean Valjean staggering, but staying under the swaying architrave.

Maryville's Jean Valjean

In the fall of 1880, realizing that a permanent endowment must be secured or the College must break down under its increasing load, the Directors of the College and the Synod of Tennessee united in commissioning Professor Lamar as their special financial agent to attempt the securing of an endowment of one hundred thousand dollars. The amount to be sought was several times greater than the entire property of ante-bellum days; but so was the number of students enrolled several times greater than in those days; and so were the broadening opportunities of the new era that was beginning to dawn on the country.

Endowment Sought

In November, 1880, Professor Lamar went to New

York, and began the difficult task of attempting to interest strangers in a school they had never seen and that was located beyond the range of their especial interests. That was before the days of large and generous giving to colleges. The task to be attempted seemed an impossible one, and, at best, it required grit and grace to persist in it. Hardly, however, had the professor gotten well into the campaign, when, in December, he was summoned home by the fatal illness of his only child. He buried the little boy; and resolute even under this heart-breaking sorrow, he returned in January, 1881, to New York, and took up again his really appalling task.

The Weary Years of Strain

Within a month the three generous and never-to-be-forgotten friends who had been contributing for many years to the annual expenses of the institution, made subscriptions aggregating sixty-five thousand dollars: William E. Dodge subscribing $25,000; William Thaw, $20,000; and Preserved Smith, $20,000.

These remarkably liberal subscriptions greatly cheered the friends of Maryville. But these three donors were already interested in the College; and new friends were hard to make. It was still a long way to the completion of the one hundred thousand dollar fund.

As is often the case with those that are successful in securing large sums of money for benevolent enterprises, Professor Lamar found the task of soliciting help a most distasteful one, and one even positively obnoxious to his retiring and modest nature. But he

persisted in his work most conscientiously, in the face of numberless disappointments. As has been said, that was before the day of generous giving to colleges, and it was almost impossible to make any headway. During the endowment campaign, which ended on the last day of the year 1883, the professor spent fifteen months in active service on the field. Often the task seemed a hopeless one, and hope deferred made the heart sick. As the Directors afterward said of this crisis: "The College hung in dreadful suspense between life and death." On the first of November, 1883, Professor Lamar returned to New York for the final effort. On the nineteenth of the same month, Professor Alexander Bartlett died suddenly at Maryville. But while the workers fall, the work must go on.

And of Hope Deferred

During the final month, as, indeed, throughout the entire campaign, Professor Lamar received invaluable support and assistance from the three principal donors to the fund, and from Rev. Drs. Thomas S. Hastings, Henry Kendall, Edward D. Morris, and Henry A. Nelson. On December 31, 1883, the last day of grace for the conditional subscription, Professor Lamar sat in great anxiety in Dr. Kendall's office in New York City. Mr. Smith had increased his subscription to $25,000; Mr. Dodge had died, but his family were ready to pay his subscription of $25,000; Dr. Sylvester Willard had subscribed $5,000; the Maryville alumni and the friends in Tennessee, $5,000;

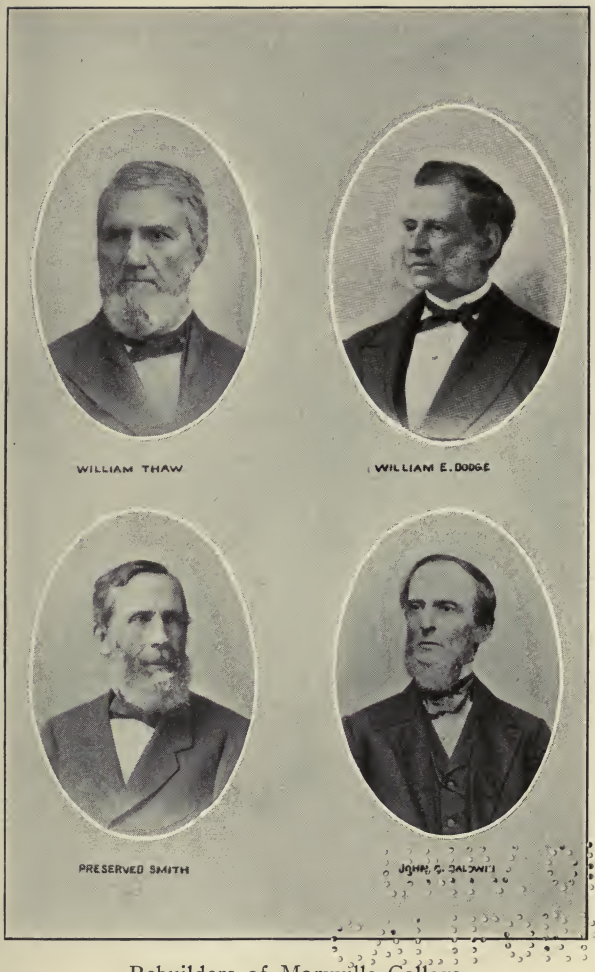
The Final Achievement

the West Presbyterian Church of New York, $4,000; and the Marquand Estate, $1,000. The total of the subscriptions was $90,000, and "the last stone had been turned." While Professor Lamar sat there, having done all that man could do, telegrams were handed him that announced the consummation of his toils and prayers; they were from Mr. Thaw and Dr. Willard, each subscribing an additional $5,000, in order to complete the one hundred thousand dollar endowment! The good friends whose names have here been recited had lifted the swaying walls back to their place off the shoulders of the heavy-laden man of Maryville.

William Thaw and William E. Dodge

So long as Maryville shall continue, the names of the donors who kept it alive when otherwise it would have died, and who then gave it its first substantial endowment, should be held in grateful remembrance. Let their names, together with those of Professor Lamar and his associates, stand first on the bead-roll of the post-bellum worthies that shall be forever honored on Founders' Day.

Mr. William Thaw, of Pittsburgh, might well be termed the dean of these early donors. As early as October 14, 1867, he sent his first gift of $1,000, which, two days later, was expended, together with a note for $691.50, in purchase of the new campus to which the College was now to be removed. The following year he contributed $3,000, and from that time onward until his death, in 1889, twenty-two years later, he contributed often and liberally to the College. And he gave much more than mere money. When he passed away,



Rebuilders of Maryville College.

the Directors said of him: "In his death the College has lost one of its greatest benefactors and wisest counsellors. He gave in money the generous sum of more than $60,000, but the value of his advice, hearty interest, and constant encouragement through all these years of struggle can not be estimated. Under the providence of God, Maryville College is what it is to-day, and will be what it hopes to become in the future, largely through him."

Hon. William E. Dodge, of New York, gave almost the only contribution that Professor Lamar received during his first trip taken in the interests of the College, in 1866; and a few years later he joined Mr. Thaw in making the annual contributions to the current expenses of the College which kept the institution alive in those days of no endowment. During thirteen years he gave the College the sum of ten thousand five hundred dollars. In 1881 he made the subscription that started the endowment campaign, very enthusiastically promising twenty-five thousand dollars, or one quarter of the entire amount sought. With his own hand he wrote the following subscription in Professor Lamar's book, saying that he hoped it would also lead others to give: "Having been for the past fifteen years contributing to the annual expenses of Maryville College, and having watched with deep interest the self-denying efforts and success of its teachers, and being convinced that the time has come when it should have a permanent enlargement, I hereby subscribe the sum opposite my name (twenty-five thousand dollars),

provided that during the year the amount is made up to a hundred thousand."

Preserved Smith and Sylvester Willard, M.D.

Mr. Preserved Smith, a substantial business man of Dayton, Ohio, had already put a provision in his will that Maryville should receive from his estate the sum of $20,000. He now, however, pledged this $20,000 to be paid whenever the entire $100,000 should be pledged. Later on in the campaign he increased his pledge to $25,000. Mr. Smith was the only one of the quartette of principal donors to the endowment fund who ever visited the College; but all of them became very intimately and sympathetically acquainted with the history and management of the institution.

The fourth donor was Sylvester Willard, M.D., a prominent and wealthy physician of Auburn, N. Y. As we have seen, he subscribed $10,000 to the endowment. He took an especial pleasure in the fact that his final investment of $5,000 secured $95,000 additional to the College.

These four gentlemen, who in so decisive and far-reaching a way proved their faith in the present and future of Maryville College, were all of them approaching the end of life, and desired to place Maryville on a safe basis for the future. By contributing the large sums they gave, they effected their purpose. Before the decade had closed during which the endowment was subscribed and paid, not only these four generous friends, but also Professor Lamar, through whom they made their gifts, had all passed into the

eternal life. And their fruitful investments in Maryville and in Maryville's youth are every year yielding to the world—who can compute how many rich returns?

A Decisive Victory

A stupendous victory was the securing of the endowment! An additional annual income of six thousand dollars was now assured. And a new sense of security and permanence came with the endowment. There could be no doubt now that Maryville had come back to stay and to advance throughout the future. A great amount at any time, one hundred thousand dollars meant far more in those days of re-creation and beginnings than in these later days of national prosperity and of college expansion. It was an epoch-marking event. Well did Dr. Carson W. Adams congratulate our Jean Valjean upon his great service to Maryville: "I rejoice with you over your great success. Will, patience, perseverance, and faith do accomplish great things. You are the second father of the College. Your name must in all the future be coupled with that of Dr. Anderson. What a witness to the power of quiet, persistent energy over fuss and feathers, your success is!"

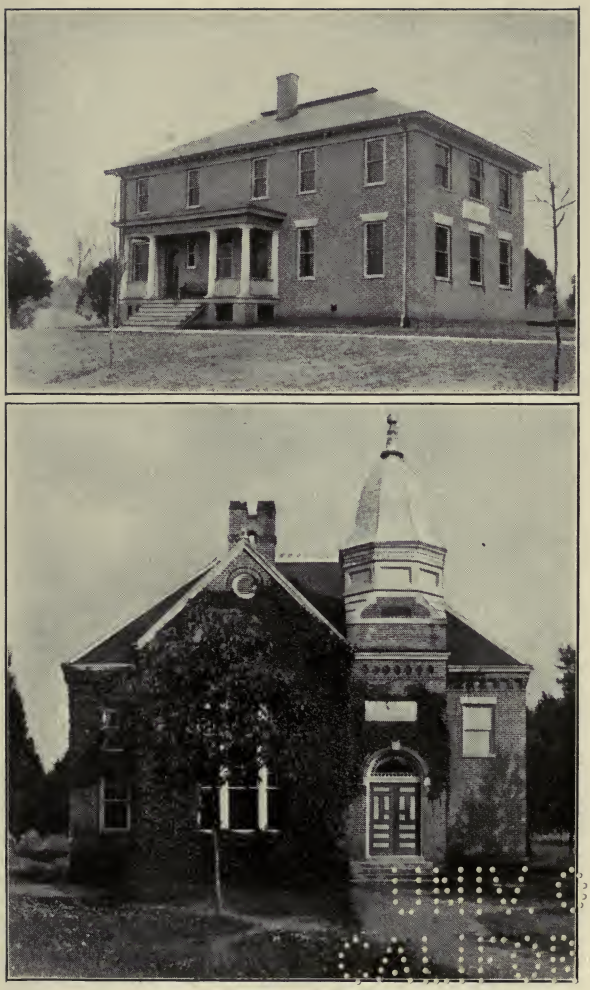
But Won at Great Cost

A significant item in the final report of the endowment campaign is that which states that the expenses of Professor Lamar during his fifteen months of work for the fund amounted to only seven hundred dollars. An inexpensive victory, then, was it? A notable victory, indeed, it was, but it was vastly expen-

sive; it was won by the loss of the leader. For many years Professor Lamar's health had been somewhat feeble, but now he began to decline rapidly. His work in the classroom closed at the commencement of 1886. For ten months he was confined to his room, his vital forces slowly ebbing away. On Sabbath morning, March 20, 1887, his earthly service closed. The resolutions adopted by the Directors said of him: "By his death the College lost its greatest friend, this Board its wisest counsellor, and the entire community one of its best and most useful citizens." His body sleeps in the quiet of the college cemetery at the border of the woodland. The inscription on his monument says that he was "for thirty years a professor in Maryville College, his most enduring monument."

The Lamar Memorials

Soon after the death of Professor Lamar, Mr. Thaw led in the movement for the erection of a library to be a memorial of the departed professor. Toward this Lamar Memorial Library building Mr. Thaw contributed three thousand dollars, and Mrs. William E. Dodge and Mrs. Dr. Sylvester Willard one thousand dollars each; while the brothers and sisters of Professor Lamar added a beautiful memorial window costing five hundred dollars. A very appropriate memorial was this brick building with its inside finishing of oak, for this man with his "heart of oak." It is, doubtless, what he himself would have chosen. The writer had spent some months in classifying the books of the college library and had arranged them on new shelving in the largest available room in Anderson



The Lamar Memorials—Hospital and Library.

Hall. Professor Lamar was greatly pleased with what had been done, and upon his last visit to the library told the writer that as soon as he improved in health he would make a trip to secure funds for a library building. But others had to erect the building.

Twenty-one years later, Mrs. Lamar, at an expenditure of six thousand dollars, erected the Ralph Max Lamar Memorial Hospital as a memorial of the little boy who died during the endowment campaign. Thus both father and son have their fitting memorials on the college hill.

The Chief Memorial

The chief memorial of Professor Lamar, however, as his monument declares, was found in Maryville College—in Maryville's great campus, its four buildings, its endowment of $113,000, and its enrollment, at the time of his death, of nearly three hundred students. Others had contributed largely and efficiently to this greater Maryville, but to him more than to others Providence had allotted the responsible and arduous task of reviving the College and of financing it in its mighty struggle for existence during those years of want and uncertainty. He did not live to enjoy very long the larger days that he had done so much to bring about; but, dying, he left a memorial to his heroic career that had in it the potency of an ever-widening useful service to God and man.

CHAPTER IV

College Evolution—1884-1901

The progress during the next fifteen years was very steady and gratifying. It was, on the one hand, the result of the excellent work done by the hard-toiling management; and, on the other hand, it was the natural outworking of the new resources afforded by the hundred thousand dollars of endowment and by the Fayerweather bequest, of which fund mention will soon be made. What had been hoped for in the way of increased attendance was realized. The College attracted to it a large body of students, and grew to proportions and to an importance hitherto unknown in its history; and yet it did all this in that quiet and unostentatious way that has always characterized the advance of Maryville. It was a natural and healthy evolution, and not a forced and unnatural hothouse growth. In 1880 the attendance was two hundred; by 1890, it was three hundred; and by 1900, it was four hundred.

Evolution Caused by Endowment

This growth in numbers was occasioned by the growth of the courses of study and of the teaching force and of other advantages to the student body that had been made possible by the increased capital of the

College. In 1884 there were, all told, four professors and four assistants. In 1901 there were five professors, four acting professors, seven assistant teachers giving their entire time to teaching, two student assistants, and one matron, besides two managers of the Cooperative Boarding Club. The changes in courses offered were principally changes in the number and variety of courses, but there were also important changes in the methods of their presentation.

Development of Course and Force

The first new chair established as the result of the Lamar endowment was that of the English Language and Literature, to which chair the writer was called in 1884. The next new chair was that of the Natural Sciences in 1887, which was divided, in 1899, into the chairs of Chemistry and Biology. In 1889 the first post-bellum required Bible study was conducted by the writer. In 1892 Dr. Barnes became the first Principal of the Preparatory Department. In 1899 the Expression Department began its useful career. And there were many other important improvements made in the already established courses and departments.

Following Dr. Bartlett's resignation in 1887, there were, as there had been before his election to the presidency, two years during which the College was administered by a Chairman of the Faculty. Professor Edgar A. Elmore served during the year 1887-1888, resigning at the close of that year to reenter the pastorate. He had been a member of the faculty for four years. His valuable services to the College did

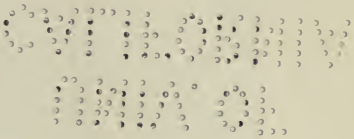
Chairmen of the Faculty

not, however, cease with the termination of his membership in the faculty. From 1897 until his removal from Knoxville to Chattanooga in 1900 he served on the Executive Committee of the Directors of the College; and in 1906 he was elected to succeed Rev. William H. Lyle, D.D., as Chairman of the Directors. Dr. Lyle, an alumnus of the class of 1861, was always one of the most loyal champions of Maryville, and served as a director for forty years, and as Chairman of the Directors for fifteen years. He died on August 11, 1905. In the year 1888-1889 Rev. James E. Rogers, Ph.D., was Chairman of the Faculty. He resigned at the end of the year to enter Y. M. C. A. work.

Dr. Boardman, the Fourth President

On January 17, 1889, Rev. Samuel Ward Boardman, D.D., LL.D., then of New Jersey, was elected to the presidency of the institution. In February he visited the College and took part in a remarkable series of February meetings. He entered upon the presidency in the fall of 1889, and from that time until his resignation, in 1901, his heart was in the work that he had at the very beginning found to be so congenial to his earnest nature. Born in Pittsford, Vermont, in 1830, and educated in Middlebury College and in Andover Theological Seminary, he had spent most of his life in the pastorate in New York and New Jersey, although he had served for two years as Professor of Rhetoric and English Literature and Intellectual Philosophy in Middlebury College. His work of instruction at Maryville was principally in psychology and

Dr. Samuel Ward Boardman, Fourth President.



philosophy. He found himself in deep sympathy with the character-forming ideals of Maryville, and used every endeavor toward the conserving and realizing of those ideals.

Willard Memorial, 1890

Dr. Boardman had been a neighbor of Sylvester Willard, M.D., in Auburn, New York, for many years; and the interest of the Willard family followed him in his removal to Maryville, where, as we have seen, Dr. Willard already had made an investment. As a further token of interest in the College and especially in its new president, and as a memorial of Dr. Willard, Mrs. Jane F. Willard contributed eleven thousand dollars to erect the very comfortable and commodious brick residence that serves as the home of the president of the College. It occupies one of the best of the many attractive sites on the campus, and commands excellent views of the Cumberlands sixty miles to the west and of the Great Smokies forty miles to the east. The building was first occupied by Dr. Boardman in December, 1890.

The Fayerweather Providence, 1891-1907

There befell the College at this epoch a transcendent providence which gave the institution an impetus forward that contributed greatly to its reputation and efficiency. Mr. Daniel B. Fayerweather, a wealthy leather merchant of New York, counselled by Rev. Roswell D. Hitchcock, D.D., who had been acquainted with Professor Lamar during his endowment campaign, included Maryville in a list of twenty colleges, to which he bequeathed most of

his estate. The property was in litigation for fourteen years, but during this weary period it grew immensely in value, in spite of the court expenses. Large amounts were paid the College from time to time during the years, until, by the date of the final settlement, at the end of sixteen years, instead of the $100,000 originally bequeathed, the College had received the magnificent sum of $216,572 from the estate.

Its Incalculable Service

This godsend came to the College unheralded and unexpected, and yet proved to be larger in amount than was all the property that the institution had owned up to that time. The rapid growth of the College occasioned by the securing of the Lamar endowment could not have been properly met had not this most opportune windfall come to the institution. Fortunately, the bequest was unrestricted in its provisions, and so the fund could be used in erecting buildings, in meeting current expenses, or in forming endowment. The Directors were very judicious in the expenditure of the fund made available by the bequest, and wisely assigned a large part of it to the permanent endowment fund. Considerable amounts were invested in equipment and permanent improvements, while smaller sums were, from time to time, assigned to the current expense fund.

The Fayerweather fund made possible certain additions to the college plant that were necessary, and that yet could not otherwise have been provided. In 1892 an annex, forty feet by ninety, nearly doubling

the capacity of the original building, was added to Anderson Hall, at a cost of twelve thousand dollars. This structure provided many new recitation rooms and nearly doubled the size of the chapel. It was called the Fayerweather Annex.

Its Aid to Permanent Improvements

In 1892 a careful topographical survey of the campus was made by a civil engineer, and a map of the grounds was drafted. The locations of the buildings erected since that time have been decided upon with reference to this map. In 1893 the many stoves and the furnace that had heated the buildings were supplanted by the installation of a general heating plant. In the same year electric light was first used in the college buildings. At first it was secured from the Maryville plant; but in 1901 the College installed its own electric light plant. In 1901 also the laundry building was erected.

The overflow of students at Baldwin Hall made it necessary in several successive years to rent residences in town to be used as annexes for the accommodation of the young women that were crowded out of the hall. This, however, was not a satisfactory arrangement, and so in 1895 an annex containing a large dining hall, forty feet by seventy-five, and twenty-four additional dormitory rooms, was added to Baldwin Hall. The $2,000 that this annex cost was secured by Dr. Boardman in a trip to the East, and the addition was named "The Boardman Annex." The continued growth of the Cooperative Club and the continued increase of students made necessary in

1904 an extension of this annex, measuring forty feet by forty-five, and adding twelve more rooms, and extending the dining room until it was one hundred and twenty feet long.

Fayerweather Science Hall

In 1898 the beautiful and commodious two-story Fayerweather Science Hall was erected at a cost of only twelve thousand dollars. Like most of Maryville's buildings, it was well worth twice the cost. A gas plant was also installed, and laboratory equipment for chemistry, biology, physics, geology, and psychology was purchased at the cost of about ten thousand dollars. All these and other permanent improvements were made possible by the munificent Fayerweather bequest. The bequest relieved the present and assured the future of the College. It was of incalculable benefit.

The Romance of Kin Takahashi

In 1888 there came to Maryville College a seventeen-year-old Japanese boy in search of an American education. He spent the following seven years at Maryville, graduating in 1895. He possessed a truly marvelous natural endowment of initiative, adaptation, and energy. For example, he turned his talents to many varieties of work, from cooking to lecturing, in earning his own expenses. It was not long until he had won for himself the unquestioned position of student leader in the College. Although he had a Shintoist father and a Buddhist mother, both of whom were hostile to Christianity, and who had thrown him on his own resources when he became a Christian,

Kin Takahashi: "Let Us Rise Up and Build."

he early developed into one of the most effective leaders among the Christian young men of the College. He was a born organizer in religious activities as elsewhere.

A leader in athletics, he was Maryville's first football captain. Although he was only five feet two inches tall and weighed only one hundred and twenty-three pounds, he led his team to many a victory. Milton's description of the emmet would well apply to him: "In small room, large heart enclosed." It was before the days of athletic coaches, but he marshalled his team in his room and worked out before them the theory of his plays, illustrating them by moving grains of corn on the diagram of a gridiron outlined on his table. He was also accustomed to offer a prayer with his team just before they went out on the field. He believed in preparedness.

For several years a news-gatherer for local papers, he himself issued occasional college publications, entitled *College Days,* which reflected great credit upon his editorial ability. The movement for a students' self-help work fund was originated by him. He knew no such thing as defeat. When what seemed defeat befell his enterprises, he would smile and say: "Well, boys, we'll try again," and that time he would usually make his "touch-down." The boys called him "Kentucky Hossie," and, in accord with his name, he pranced his way to victory.

His most notable service to the College was the building of the Gymnasium and Y. M. C. A. Hall. He

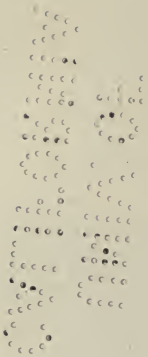
was vitally interested in both athletics and character, and so he decided that he would show his gratitude to the College by securing a headquarters for athletics and religion. "The College has done so much for me, and the Christian Church in America has done so much for my country, that I, as a Japanese, want to do something to show my gratitude." He began the campaign for the building in March, 1894, more than a year before he graduated. By the time of his graduation he had collected some money; and in June, 1895, he began to make the brick for the building by student labor. The college boys under his leadership made more than three hundred thousand good bricks at a cost of only $1,300. Farmers near by gave the wood to burn the three kilns.

Bartlett Gymnasium and Y. M. C. A. Hall, 1895

During the fall and winter he devoted himself, without salary, to the task of soliciting funds for the building; and in the summer of 1896 he was able to lay the foundation. He spent another year in the field, and was then able to erect the walls of the building. During the two years so generously given to his alma mater, he had secured subscriptions for more than $7,000, $2,500 of which amount was subscribed by Mrs. Nettie F. McCormick. Thus assured that the building would certainly be completed, he returned to his native land to take up his life-work. Here he engaged with great success in the Y. M. C. A. work in Tokio; but ere long his health broke down.

Others, meanwhile, took up the work of building

Kin and the Students: "So Built We the Wall."



Bartlett Hall, and in 1899 the College appropriated $4,000 of the Fayerweather fund to complete it. About $9,000 was contributed by Kin's subscribers and others, and the building was entirely occupied by 1901. In 1911 Mrs. Elizabeth R. Voorhees contributed $3,000, which was used in greatly improving the building and in enlarging its equipment. Although the building cost only $16,000, it also is worth twice that sum. It is a worthy monument to the Christian love and gratitude and zeal of its founder.

The Heroism of Kin Takahashi

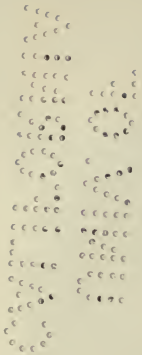
The writer turns aside from the story of the College long enough to say that the life of Kin Takahashi was not only romantic but in the highest degree heroic. When Kin broke down in health he went to Hirao to live with his relatives. There he suffered for long months and very acutely. Finally, he improved somewhat. He could no longer endure his enforced inaction. He wrote a friend: "I determined to die, if need be, doing something for Christ, and so I formed a class of four boys in my bedroom. At first I was to teach one hour, and then give a short talk each day. But the boys usually stayed for hours discussing the subjects I introduced. As the members of the class increased in number, I organized a literary society, and taught them how to speak and debate after the dear old Maryville style. The popularity of the society immensely increased." The number of its members so multiplied that there was not room in the house for them.

Kin's physician forbade so much work; so Kin or-

ganized a "regular middle" school with nine teachers. The school opened the second year with one hundred and sixteen pupils, representing all parts of the province. A missionary whom Kin invited to visit the school found an audience of one thousand persons gathered at a public entertainment that Kin had planned.

In the midst of excruciating suffering Kin expressed his Christian confidence that "all things work together for good to them that love God"; and he planned on and toiled on. In the early morning of May 7, 1902, he passed away while asleep. The missionary whom Kin had asked to conduct his funeral found—and the town was not a large one—three hundred of the principal people gathered at the home, while the streets were lined by hundreds, and on the hillside about the grave an audience of one thousand was awaiting the procession. Yes, Kin was a hero; he fought a good fight; he kept the faith; and, doubtless, now he wears a crown.

Kin and the First Football Team.



CHAPTER V

College Expansion—1901-1919

Dr. Wilson, the Fifth President

In May, 1901, the writer was elected president of the College, and was formally inaugurated on October 21. As a fifteen-year-old lad, he entered the Senior Preparatory Class at Maryville in the autumn of 1873, and graduated from the College in 1878. He spent the years 1879-1882 as a student in Lane Theological Seminary; and the years 1882-1884 in Mexico as a missionary. Born in Homs, Syria, of foreign-missionary parents, he had planned to spend his life in the foreign field. Repeated attacks of coast fever in Mexico, however, so undermined his health as both to send him back home in March, 1884, and to make it impossible for him to secure reappointment. In May, 1884, he was elected professor of the English Language and Literature, and of the Spanish Language, in Maryville College; and in June, 1891, he was appointed dean of the College Department.

The healthful evolution of the College as recounted in the preceding chapter was both encouraging and embarrassing. The endowment secured by Professor Lamar and that contributed by Mr. Fayerweather were needed by the College in order to be able to administer

adequately the work already in existence. But the impetus they gave to the further development of the institution called for a still further and corresponding enlargement of the endowment and of the plant. The rapid evolution of the seventeen years, beginning with 1884, now rendered absolutely necessary a consequent expansion on no small scale. The swarming students of Maryville uttered a plaint similar to that which the sons of the prophets made to Elisha: "Behold now, the place where we dwell with thee is too strait for us." There must be expansion, enlargement, and increased facilities in view of increased demands. The duty of the hour was not one to be decided upon; it was rather one simply to be recognized and acted upon. In Milton's phrase, "War hath determined us."

Expansion Seen to Be Necessary

The endowments of 1884 and of the Fayerweather bequest had now been assimilated thoroughly into the life of the College; but the rapid growth of the student body and the greater demands now being made of all colleges as to the increased number of courses to be offered and the greater amount of specialization to be provided for, made further endowment and equipment a most urgent need. So the new president was forced by the logic of events to take up the work of funds-finder that Professor Lamar had laid down in 1884. While teaching during two-thirds of the college year, he now spent one-third of each year in the field attempting to enlist new friends to take part with

The President Enters the Field

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Dr. Samuel Tyndale Wilson, Fifth President.

Maryville in its ministry of education. The collections of the first two years were employed in removing two or three deficits that had accumulated. It was decided that no more money should be drawn from the Fayerweather fund for current expenses. This required rigid adherence to a budget, and necessitated delay in expansion until the money for expansion had been secured. As a result of the carrying out of this policy, there have been no deficits to deal with in the annual reports.

Miss Henry Seeks Scholarships, 1903

A year after the president took the field in behalf of the current and permanent funds of the College, Miss Margaret E. Henry also entered the field in the interests of scholarship and self-help work funds, with which to help worthy and needy young people secure an education. Her enlistment in this work was the result of one of the many happy suggestions of Dean Waller that contributed so much to the prosperity of the College. Miss Henry was an alumna of the institution and thoroughly imbued with its spirit. Loyal in every nerve of her being, she entered upon the untried task with fear and trembling. Her success, however, was very remarkable. During the three months she was in the field the first year she secured $1,500 in gifts to her cause; and the amount she obtained from year to year steadily increased until, in 1916, it amounted to more than $15,000.

During the thirteen years of her service as Scholarship Secretary, Miss Henry collected for the College the sum of $122,692 in cash. Of this magnificent

amount $103,353 was contributed to current work and scholarship funds; $13,250 to permanent work and scholarship funds; $2,698 to the salary of the college nurse; $1,636 to hospital endowment; $605 to the current agriculture fund; and $1,150 to hospital and other equipment.

Her Brilliant and Beneficent Life

Most of Miss Henry's life was spent in Maryville College. After leaving college she was a teacher until 1882, when she went to Japan as a foreign missionary. She was a kinswoman of Robert Moffat, the great missionary of Africa. She was injured in a storm at sea, and after about a year was compelled to return to her native country. After a partial recovery she again began her work as teacher. In 1890 she entered the service of her alma mater, in which service she continued until what seemed to be her untimely death on July 7, 1916. One of the most efficient and inspiring of teachers, she built up the scholarship and moulded the character of many hundreds of students.

Miss Henry's marvelous success as field secretary was due principally to five elements of strength: (1) Her genuine and transparent sincerity and intense earnestness. (2) Her deep and enthusiastic love for Maryville, the mountains, and the Maryville students, and her absolutely unselfish loyalty to their interests. (3) Her unceasing prayerfulness and her abiding faith in God's leadership in even the details of her campaigns. (4) Her natural and heart-winning eloquence. Many of her hearers in many States have agreed in

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Margaret E. Henry, the Students' Champion.

declaring her the most winning and effective woman speaker they had ever heard. An ancestor of hers was a brother of the great Patrick Henry of Virginia; and her eloquence was certainly worthy of that great Virginian. (5) Her remarkable social qualities. Almost every day she was the guest of some home; and so engaging and winning was her personality that her hosts became her warm and enduring friends, and for her they eagerly exerted their influence even year after year.

The record of Miss Henry's life of distinguished usefulness is one of Maryville's imperishable treasures. Happy is the institution that can number among its faithful builders so devoted and brilliant a toiler as was our "Miss Margaret."

The Voorhees Gift of $100,000, 1905

The first large gift of the period of expansion was that of one hundred thousand dollars made on New Year's Day, 1905, by Mr. Ralph Voorhees and his wife, Mrs. Elizabeth R. Voorhees, of New Jersey. This gift illustrates for the field of liberality the truth of Shakespeare's words regarding mercy:

> "It is twice blessed;
> It blesses him who gives, and him who takes."

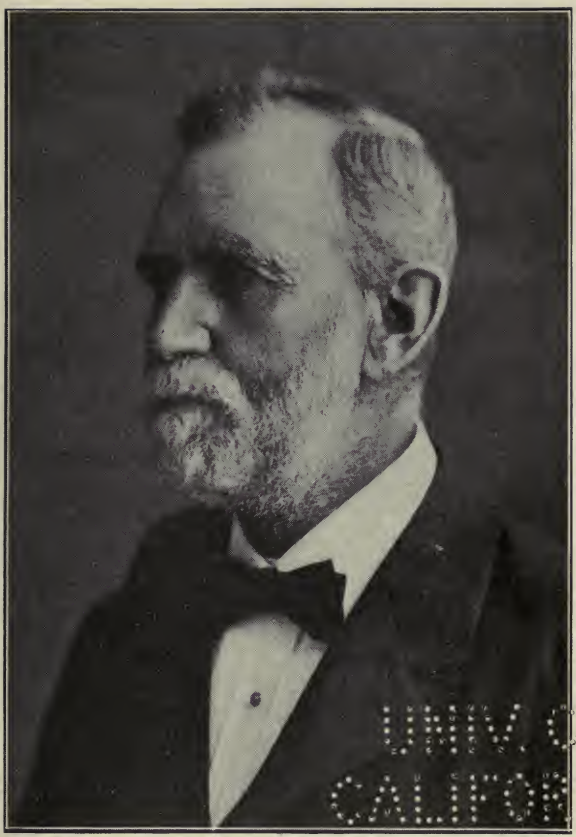
This great benefaction was given on the annuity plan, and by January, 1916, there had already been paid the donors, at five per cent on their gift, the sum of $50,000, without any delay or expense or tax. The fact that the College clears six per cent on its investments

enabled it to appropriate $15,000 of this gift toward the erection of the sorely needed chapel. The sum of $85,000, then, is invested in the endowment fund, while $15,000 is invested in the Voorhees Chapel. Thus, even during the lifetime of one of the donors, large benefits have been derived by both donors and donees.

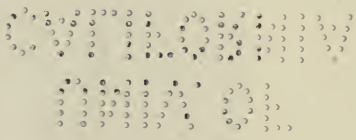
Voorhees Chapel and Music Hall, 1906

The chapel room provided on the second floor of Anderson Hall became entirely too small during the period of "evolution," and, as we have seen, was lengthened, when the Fayerweather Annex was built, until it was forty feet by ninety in dimensions. By 1905 the number of students in attendance had increased to six hundred; and the long, narrow, and low-ceilinged room was entirely inadequate to accommodate so large a body. Ventilation was difficult, and proper acoustics was an impossibility. As is the rule at Maryville, the need of the new chapel was imperative before it was met. The $15,000 taken from the Voorhees gift, and $10,000 contributed later on by Mrs. Voorhees, and other amounts added by other generous friends enabled the College to erect at a cost of $34,000 the large and attractive building called "The Elizabeth R. Voorhees Chapel."

The building has in its spacious auditorium a seating capacity of nearly a thousand; while in the basement it contains seventeen well-lighted rooms, where the Music Department has found an abiding place where it can live on good terms with its neighbors;



Ralph Voorhees, Donor.



and here, too, is a large room where the Y. W. C. A. has planted its lodge. To the rear of the auditorium are the rooms used by the Department of Expression. The building commands the admiration of all visitors, and is a delight to all the students and teachers. Its usefulness is a daily and manifold one. A thrilling sight it would be, indeed, that Isaac Anderson would witness were he permitted to see the eight hundred students and the half a hundred teachers and officers gathered at chapel in these closing days of the first century of Maryville's career.

The Forward Fund of $227,000, 1908

By this time the College found itself again in a most difficult position; its popularity had far outrun its ability to meet the outlay demanded as a consequence of that popularity. Its multitudinous student body had need of additional instructors, dormitories, and general college equipment, and the funds were inadequate to meet these crying needs of the College. In 1905 the president published a twelve-paged bulletin regarding "Maryville College —Its Field and Its Work," in which the immediate needs of the College were enumerated. In 1907 the day-dream that a "Forward Fund of $200,000" could be secured to meet these needs came to the college authorities so vividly and inspiringly that a definite campaign was entered upon in an attempt to transmute the dream into a reality. In 1906 Mr. Carnegie had pledged toward additional buildings a gift of $25,000, on condition that $50,000 be secured from other

sources. This pledge provided a substantial beginning for the Forward Fund.

The General Education Board

In April, 1907, the General Education Board of New York made an appropriation of $50,000 to the College, upon the condition that a total of $200,000 in *bona fide* subscriptions be secured. This appropriation gave a great impetus to the Forward Fund. It was one of the epochal events in the history of the College. Mr. Carnegie then very generously added a second subscription of $25,000. A total subscription of $100,000 had thus been secured. The near-panic of 1907, however, intervened, and it was impossible in that year to raise the second $100,000 of the fund. The donors kindly extended the time limit to December 31, 1908, and the canvass was intermitted for the time.

The campaign was reopened in 1908, and, through the orderings of Providence, was carried to a successful issue. In order to meet certain of the conditions laid down by some of the donors, it was necessary to raise about $225,000, instead of the $200,000 first proposed. A total valid subscription of $227,000 was reached by the expiration of the time limit.

Generous Donors

Among the larger gifts to the Forward Fund were $20,000 from Dr. Daniel K. Pearsons; $20,000 from Mr. John C. Martin; $10,000 from Mrs. William Thaw and family; $7,500 from Mr. Louis H. Severance; $6,000 from Mrs. Martha A. Lamar; and $5,000 each from Hon. John H. Converse, H. B. Silliman, M.D., Mr. Wm. J.

McCahan, Sr., and Mrs. Julia M. Turner. There were hundreds of smaller gifts; and almost every subscription was paid promptly and in full by the time limit, December 31, 1910. The Forward Fund was now an additional force coursing in the life-blood of the institution.

Services of Dean Waller

It has been the good fortune of Maryville College to have had associated in its faculty men and women who have been faithful, efficient, and in every way zealous in its interests. The writer pauses here in his story to speak of one of these loyal servants of Maryville whose life's work has but recently ended. In the absence of the president during the Forward Fund Campaign and during the ten months of his European tour following the completion of the Fund, it was Dean Waller upon whom rested the responsibility for the administration of the College.

Elmer Briton Waller was a member of the Class of 1882 of Union College, and of the Class of 1887 of Princeton Theological Seminary. In 1891 he was elected professor of Mathematics in Maryville College, to succeed Professor Crawford. He held this chair for twenty-two years. In 1892 he was appointed secretary of the faculty, and in 1905 he was elected dean of the College. On account of his extraordinary business ability his services were in great demand in all directions.

He left his impress upon the College in many ways. It was he who planned and suggested the Cooperative Boarding Club; who suggested that Miss Henry be

sent out as a college representative; who founded and for many years conducted the *Maryville College Monthly;* and who brought it about that free medical consultation be given the students at the hospital. His program, like Dr. Anderson's, was "to do good on the largest possible scale." On March 29, 1913, while still in the fullness of his powers, for he was only fifty-four years old, his sudden death removed him from the work in which he seemed so indispensable a factor.

Services of the Treasurers

The financial interests of the College had grown to such proportions that in 1901 it was decided that it was not wise longer to postpone the appointment of a treasurer and business manager that should devote his entire time to caring for the business interests of the institution.

John P. Hooke, Esq., was the first treasurer after the War, and, although he served without salary, he rendered valuable services, especially in collecting the scattered fragments left by the Civil War. His term of office extended from 1865 to 1884, or nineteen years. Professor Lamar served at the same time as assistant treasurer, and, as we have seen, he was also, part of the time, financial agent.

Major William A. McTeer was elected treasurer in May, 1884, to succeed Mr. Hooke, and served for seventeen years, or until 1901. He was in charge of the receipts, investments, and expenditures connected with the funds contained in both the Lamar endowment and the Fayerweather bequest. Professor Crawford served as assistant treasurer from 1887 to his

death in 1891; and then Professor Wilson succeeded to the office. Major McTeer rendered the College invaluable and efficient service; and during the first six years of his treasurership practically contributed his services without salary, for he received only a mere pittance. Mr. McTeer and Dr. C. A. Duncan began to serve as directors in 1872. Some of the greatest contributions to Maryville have been in service and not in money.

Major Cunningham

In 1901 Major Benjamin Cunningham was elected treasurer and business manager. He was the first to give his entire time to the office, and even then he hardly found time to do the large amount of work required by the big school. No corporation could have been served with more whole-souled devotion than Maryville was served by its treasurer. And he was the soul of honor. When the accountant reached the end of his thorough examination of the finances of the College after the sudden death of Major Cunningham in 1914, he reported that he had found every dollar accounted for, and every security in its place. The Major devoted all his great business ability to the service of the College, and spared no toil in advancing its interests.

"Major Ben," as the college people lovingly called him, fell mortally ill at his post of duty on the first day of a new term. A week later his life's work closed. His four sons established a scholarship of $1,000 in his memory; but his best memorial is his record of thirteen years of able administration and official probity.

The first building completed after the Forward Fund was secured was the "Ralph Max Lamar Memorial Hospital." It has already been spoken of. It was dedicated on May 4, 1910. Pearsons Hall, a substantial brick building, erected in 1910 by Dr. Daniel K. Pearsons, has, on the ground floor, the larger and more convenient home demanded by the Cooperative Boarding Club that had time and again outgrown its quarters in Baldwin Hall, and that now would take no denial of its demand. The second floor contains a parlor, halls for the young women's literary societies, and dormitory rooms for thirty-four young women. The addition of a third story is spoken of later.

Carnegie and Pearsons Halls

Carnegie Hall, the largest and most costly building on the hill, contained suites of rooms for two families of professors and rooms for one hundred and twenty-five young men. A beautiful and comfortable building, it had every room occupied from the week of its opening and throughout its history. It cost fifty thousand dollars, and was the pride of the hill and also one of the best dormitories in the South. It was occupied at the opening of the fall term in 1910, but was not dedicated until in January, 1911. Its destruction by fire, and its rebuilding larger and better than before are spoken of elsewhere.

The beginning of the required study of the Bible in the post-bellum College took place in 1888, when all the students were required to attend a weekly hour conducted by Professor Wilson in the outlining of the

A Group of Views in 1916.

Old Testament Sacred History. The next two years Dr. Boardman conducted weekly general classes in The Life of Christ and other topics. The following year, 1891, however, a required and common hour was set aside for Bible study by all the college and preparatory classes, and all the professors and teachers conducted Bible classes at that hour. This method prevailed with much but varying success for sixteen years.

The Bible in the Curriculum

In 1907 by a current contribution made by Mr. John C. Martin, of New York, a Bible Training Department was established, and Rev. Clinton Hancock Gillingham was appointed Professor of Old Testament History and Literature, and Rev. Hubert Samuel Lyle, Professor of New Testament History and Literature. To these especially equipped professors all the Bible teaching of the institution was committed.

Bible Training Department

In 1909 Mr. Martin contributed $20,000 to the endowment of the Bible Training Department upon the John C. Martin Foundation; and the Directors of the College set aside $20,000 from the Fayerweather fund to make a total fund of $40,000 with which to sustain the department.

A three years' course was established for those who should elect it. The requirement for all students for graduation was made three terms of direct Bible study and two of religious courses in theism and ethics. Five such courses were deemed a fair proportion of the total thirty-six courses required for graduation.

The instruction in the department was made as scholarly and disciplinary as is that in any other course offered by the College, and the new department forthwith took as honored a position as was that held by the long-established and traditional courses of study. As one of the pioneer Bible Training departments offered by colleges, the department has been of service in blazing the way for other colleges in the development of their Bible work.

The intellectual stimulus of the study of God's thoughts and ways and works as recorded and discussed in God's book has been great and gratifying; while besides this good result, there have been seen the movings of the Spirit of God illuminating the truths of the Word, and creating the noble moral character which Maryville has always held to be the chiefest object to be sought in any true education. Some students take the extensive three years' course in the Bible Training Department, but all students take required work every year, and this reaching of all students is deemed the chief mission of the department.

The Home Economics Department, 1913

By 1913 an anonymous friend had contributed (1) an endowment of $14,000 for a Home Economics Department; (2) $12,000 to make ample quarters for the department by placing a well-lighted third story on the Fayerweather Science Hall; and, (3) in addition, sufficient funds to install the best of equipment for the department. The new department immediately sprang into great popularity.

Its remarkable reception demonstrated the strong demand that there is in the new Southland for what will make better homes and better health. The donor of the Home Economics Department is also contributing further sums on the annuity plan, which sums will ultimately be added to the productive endowment of the department.

The other demand of the South and of the mountain region of the South—the demand for instruction in better farming—must also be met by Maryville, as it is planned that it shall be, in connection with the Centennial Forward Fund, by the raising of which the College hopes to celebrate its hundredth anniversary.

Growth of Other Departments

The Teachers' Department has long had its complete course of study, but, like the Bible Training Department, is most useful in touching practically all the students of the institution during their passage through high school and college. A very large percentage of Maryville's students become teachers. They are found in all parts of the United States, especially in the Southern Appalachian region, and in the Southwest and West, and are employed in elementary schools, high schools, and colleges. A six years' teachers' course is offered, for which a certificate is given; and in the regular course an Education Group of studies leads to the degree of B.A.

The Music Department was begun in the fall of 1871, and has had a continuous existence since that time. Its development has been most rapid during

the last few years. The standards have been steadily raised, and the conditions for graduation have been made of such a character as to give the graduates a high rating when entering the great conservatories. Several teachers are now kept busy in directing the large number of students enrolled in this department.

In the Department of Expression, which was founded in 1899, a similar steady, and of late years rapid, development has taken place. In 1916 the scope of the work was widened, and the department was styled "The Department of Expression and Public Speaking." A three years' course of instruction is given, and diplomas are awarded. The methods employed have been very sane and practical, and the department is upon a substantial basis.

The Department of Art had for thirteen years as instructor Rev. Thomas Campbell, who died in 1914. It has been useful, and, doubtless, will share in the expansion that is coming to all departments of the College.

The reasons the College has not maintained a business department have been the fact that the buildings have not been large enough to care for more students than already apply for entrance; and the fact that the College prefers long-term students in order to the better development of character, which is the chief end of its efforts.

More room was required for the young women. The architects approved a plan for the raising of the roof of Pearsons Hall in order to add twenty-five rooms to the capacity of the building and thus to pro-

vide for fifty more young women. Dr. Pearsons, then in his ninety-second and last year of life, strongly approved the plan, and expressed himself as feeling "sick" that he could not build the proposed third story, too, as he had built the rest of the hall; but by this time he had carried out his life plan and had given away all his money.

Third Stories, Pearsons and Science, 1912-1913

Mr. Louis H. Severance saw the plans, also approved them, gave the $13,000 needed to erect the third story and otherwise improve the enlarged structure; and, as the then anonymous giver of the third story, he sent to Dr. Pearsons, through Maryville's president, his congratulations on his life of great usefulness, and the assurance of his satisfaction in being able to complete the building as a token of his admiration for him.

The third-story annex to Pearsons Hall was erected in the summer of 1912. The following summer the third story of Fayerweather Hall was added, as has been related, to provide quarters for the "Home Economics Department." In each case the roof was jacked up intact, and the new story was built under the roof without any injury being done to the rest of the structure. Indeed, in both cases, the buildings, when enlarged, were as strong as before, and much more symmetrical and imposing.

According to the original plans of Kin Takahashi's Bartlett Hall—the Gymnasium and Y. M. C. A. Building—a swimming pool fifteen feet by forty was provided for; but there was not money enough to build

it. From time to time the matter was discussed as to whether the pool should not now be built. But it could wait, while necessities could not wait. So twenty years went by after Kin had his plans drawn. At last, however, the students took the matter in hand, as Kin had done two decades before, and they offered to raise $1,500 toward the expense of building the pool, if the College would build it. The generous offer was accepted, the $1,500 was raised by the students, and, at a cost of $10,000, the building was erected. It was opened for use in the fall of 1915. Instead of being in the basement of the gymnasium, however, the pool is located under a roof of its own, and adjoins Bartlett Hall. The pool itself is twenty-five feet by seventy-five, while the building is fifty-eight feet by one hundred and ten. The pool contributes largely to the health and happiness of the students.

The Swimming Pool, 1915

On April 12, 1916, the only serious fire occurring in the history of the College visited the institution. Carnegie Hall was totally destroyed. The origin of the fire is unknown. The loss was a staggering one to the college authorities, especially as they were just entering upon a campaign to raise a Centennial Forward Fund of Three Hundred Thousand Dollars, an undertaking in itself large enough to stagger them. The people of the town very generously opened their homes to the homeless students. The problem of replacing the building, however, was still to solve. The insurance amounted to thirty thousand

The New Carnegie Hall, 1916

dollars, but it would cost at least fifty-five thousand dollars to replace the building.

On May 4 the Chamber of Commerce of Maryville took up the matter of the Carnegie fire, and after enthusiastic addresses by Rev. J. S. Jones and others, appointed a committee of sixty leading business men to attempt to raise the needed twenty-five thousand dollar rebuilding fund in Blount County. This committee designated Monday, May 22, as "Maryville and Blount County Day," and called upon the town and county to rally for the support of their "chief asset," Maryville College. The day was a rainy one, but in spite of this fact the college faculty and students paraded through the streets, carrying appropriate banners. Meanwhile the committee of the Chamber of Commerce was visiting the business men and securing from them subscriptions for the building of a "bigger and better Carnegie." The members of the faculty had already subscribed $5,000; including this amount, by the close of the day, a total of $17,400 had been subscribed. The committee continued its work, as opportunity offered, and had no doubt that by the time of the completion of the building, at least the proposed $25,000 would be subscribed.

In their vote of thanks to the donors of this rebuilding fund, the Directors said: "The directors deem this rallying to the help of the College in the time of its crisis as one of the most notable and inspiring events in the hundred years of its history. . . . The magnificent uprising of the people in behalf of what they recognize as their own college has profoundly

touched and encouraged those who are bearing the administrative burdens of the institution."

The reconstruction of the building was begun in June, and its completion in December was promised. The new Carnegie Hall is a greatly enlarged and improved building, and will accommodate, besides two professors' families, two hundred and thirty-eight students. Thus, out of an apparently crushing blow there has come the rallying of the home county to the financial support of its College, and, at the same time, almost the doubling of the capacity of the dormitory.

As this volume goes to press, in 1916, the college authorities are entering upon the third post-bellum campaign for increased endowment and equipment. The Lamar $100,000 endowment campaign of 1880-1884 and the Forward Fund $200,000 campaign of 1907-1908 are now being followed by a campaign for a Centennial Forward Fund of $325,000, during the closing years of the first century of Maryville. The Carnegie fire made necessary the increase of the sum to be sought from $300,000 to $325,000. The endowments and equipment secured heretofore are at work rendering their beneficent service; but they are insufficient to provide for the necessary expenses of the big school, and are entirely insufficient to make possible the expansion in many and important lines that is providentially called for. At least the amount aimed at must be secured or the progress of the College will be seriously impeded. Indeed, as those familiar with what it costs to finance

The Centennial Forward Fund, 1916-1919

A Corner in One of the Laboratories.

a college in these days would insist, a Centennial Fund of $500,000 is needed in order to enable the College to enter upon its second century adequately equipped to fulfill its duty to its teachers and students. But the College is accustomed to economy and self-denial, and so it limits its request to the $325,000 which it can not do without; but it can not but pray that another unexpected fund, Fayerweatherlike, may come to enable the College adequately to fulfill its great mission. A faithful steward in the least and in the past, it covets the opportunity to prove its faithfulness in greater things in the future. When the history of the campaign for this fund is written, it is hoped that it will record the securing of the Centennial Forward Fund by the Commencement Day of 1919. Then will Maryville begin the new century with ability more nearly commensurate with its opportunity.

The General Education Board Again, 1916

Early in 1916 the General Education Board appropriated the sum of $75,000 toward the proposed Centennial Fund of $300,000, to be paid on condition that the entire fund be secured within a specified time. Not only is this conditional appropriation a great gift in itself considered, for it is one-fourth of the entire amount sought, but it is also a notable tribute to the standards and work of Maryville. And this is especially true in view of the fact that this is the Board's second appropriation to the College. The deep gratitude of all friends of the institution is due to the General Education Board

for these epoch-making grants made to Maryville in its times of need, opportunity, and crisis.

Philosophy of the Expansion

The College is a living organism, and so is growing all the time. The problem before the management has not been how to inject life into the College, for it, like its Lord, has life in itself; but it has been how to prevent inadequate alimentation from starving it and stunting its growth. It has all the time been, *nolens volens,* confined to plain living, even very plain living; but through the kind orderings of Providence and of his agents, the wants of the College have, when acute, been met, even if sparingly, before actual starvation has come. Given a college with lofty, ennobling, and altruistic ideals; with a home in picturesque and healthful East Tennessee; with students from America's best heritage; and with a teaching force of earnest-minded men and women who seek their students' well-being; and Maryville's wonderful growth is after all not to be so very greatly wondered at; its philosophy is revealed.

CHAPTER VI

Maryville's College Standards

The Design Involved High Standards

The motive that founded the Southern and Western Theological Seminary was one that made it certain that the institution would by its very nature espouse and maintain high educational standards. That motive was the determination to supply a thoroughly educated ministry. It was a motive that historically had everywhere belonged to the Presbyterian Church that founded the school. That motive had been strong amid the hills of heather in old Scotia, and it survived its journey over the seas and into the New World, and even into the mountains of the Southwest. High standards were insisted upon by Isaac Anderson's pedagogues in old Rockbridge County in the country school and in Liberty Hall Academy; and Dr. Anderson established similar standards at Maryville.

There was no theological seminary in all the Southwest, but the dominies of the frontier were familiar with the constitution of the seven-year-old Princeton and with the courses of study that were deemed by the educated to be essential for the best preparation

for the gospel ministry; and so in the constitution that they drew up there was every evidence that they could be trusted at least to aim high. The constitution they adopted for the Seminary contains thirty-two articles, and the thorough course it provided for has already been spoken of. Three years of nine and a half months each were required to complete the course. Article 29 provided: "Before young men can enter this seminary they shall produce a diploma from some college or submit to be examined by the professors on a course of literature." And the college curriculum that grew up apace was a long and worthy one, outlined after the pattern of the best Eastern colleges. Catalogs do not seem to have been printed until the Fifties, but, when they do appear, the courses they record are evidently modeled after those of the best institutions in our land.

Seminary Constitution Revealed Them

All the regular professors of the institution before the War were, as would be expected of a school that had been founded as a theological seminary, men who had been trained for the ministry. There were a few tutors, but they also were generally either ministers or those preparing for the ministry. All the professors—Anderson, Hardin, Eagleton, Hoyt, MacCracken, Pope, Craig, Robinson, and Lamar—were men who had met the high educational requirements of the Presbyterian church, and so were among the best educated men of their section. As members of the faculty of the College, they up-

Ante-Bellum Professors Embodied Them

held and embodied the highest standards that existed in those days in the section in which they lived.

Curriculum of 1866 Advanced Them

The first post-bellum catalog consisted of only four small pages, but it outlined a curriculum that was somewhat in advance of the ante-bellum curriculum. Professor Lamar used as his guides in making the course of study the best of the smaller Eastern colleges. He probably prepared the copy in his unsightly recitation room in the dilapidated college building; but tumble-down walls can not limit noble aspirations. Maryville's ideals have always been in advance of its present conditions; but it makes a business of realizing those ideals as speedily as possible.

Thenceforward a Steady Advance

The second post-bellum catalog, of sixteen pages, outlined a very creditable classical college course and a thorough three-year preparatory course, and, in addition, an English department for those unable to take the higher work; and so, throughout the years, the annual catalogs record a steady advance in the educational standards of the institution. The College has not been the last to lay the old aside, nor the first to adopt the new. It has been conservative but always progressive.

Before the War, as we have seen, all the regular professors were Presbyterian ministers; and for twenty-five years after the War the majority of the faculty were still chosen men that had been trained

for the gospel ministry. This fact ensured for the students of Maryville the best-educated men of the section, men who had enjoyed not only a college education, but also an additional course of three years' postgraduate study in a theological seminary. The culture thus attained was, probably, broader than was then the rule in the smaller colleges.

A Thoroughly Trained Faculty

During the past quarter century, as the courses of study have been broadened and multiplied, and the new order of things has called for specialists, the College has used all the means within its power to secure thoroughly trained instructors for its various chairs. It has encouraged its professors to take especial university preparation, and has shared with them the expense of that training. It has been fortunate in attracting to its chairs men and women of high scholarship and teaching ability, who have remained with the College in spite of inadequate salaries, because they have found a deep satisfaction in the altruistic policy of the College and have enjoyed working with the earnest body of students in attendance upon the College.

It has been the settled policy of the College to use whatever additional ability has been placed in its possession through added resources, in advancing the standards of the College as much nearer to the ideals entertained as the new funds would allow. The three special epochs of advance in endowment—the periods of the coming of the Lamar endowment, the Fayerweather bequest, and the Forward Fund—can be iden-

Added Funds, Raised Standards

Another Group of Views in 1916.

tified in the catalogs by the evidences there found of the advanced and improved standards that closely followed the reception of those funds. New chairs are established, tutors are replaced by professors, and there is manifest a greater variety in the courses offered—the result of the vigor infused as the new lifeblood begins to circulate in the veins and arteries of the institution.

For example, as has been stated, the chair of English Language and Literature was established the year the Lamar endowment was received; and the introduction and multiplication of electives and the establishment of the group system synchronized with the coming in of the Fayerweather fund; while an increased number of chairs of science, and new Bible and Social Science and Education courses and many other additions to the curriculum were the outgrowth of the Forward Fund. The College has always looked upon added resources as imposing new responsibilities for the broadening of opportunities and the elevation of standards.

Four Years' Preparatory Course

Maryville adopted the three full years' preparatory course when the College was reopened in 1866, and it consistently required what in more recent usage has been called twelve units for admittance to the Freshman Class. Its requirements for entrance were such as Williams, Dartmouth, Bowdoin, Lafayette, and other colleges of their type specified in their catalogs.

For several years before 1909, Maryville was very desirous of providing a four years' preparatory course,

and was preparing for the establishment of such a course. In 1909 the College found itself financially able to provide it, and so it both established the four years' course, and raised its requirements for admission to the Freshman Class to fifteen units. It had expected to be a leader in this movement, and was, indeed, one of the first in the section to adopt this higher standard; but it was none too soon, for the general movement in the South for higher standards was already well on its way. But, although not leading the way, the College had the satisfaction of knowing that it was at least accompanying the leaders of the general advance. The standardization of the preparatory courses also greatly interested the management, and they gave prompt and appropriate attention to the matter.

Separation of Preparatory and College

In accordance with the custom prevalent in most of the colleges up to a very recent date, the preparatory students in the earlier days and until a few years ago had the advantage of being started in their preparatory courses of study by the professors of the college department, and of sharing their expert guidance. But, as the number of students in both departments increased, it became impossible for the college men to spare any time for the preparatory department; and it became almost as physically necessary as it was soundly politic to adopt here also the decision of recent pedagogy, and entirely to separate the two departments. For several years, at Maryville, the separation had been practically complete, when in 1913 the catalog printed in different lists

the names of the teachers of the college and preparatory departments.

Usefulness of the Preparatory Department

Maryville College has had from the first as its primary object the providing of such an education to the young people of the great Southwest, or principally of the Southern Appalachians, as would prepare them for useful leadership. In order to prepare such leaders it has thus far been necessary, on account of the inadequacy of the public-school system in many parts of the Southern mountains, to provide a preparatory department. As the public schools have been improving, the several grades that were once found necessary were in succession dropped until now only the four preparatory or high-school years are offered below the college department.

As yet it is deemed unwise to eliminate this preparatory department lest the College fail to realize the very purpose for which it was founded—the throwing of its light into the more destitute parts of the section which it is appointed to serve. It is through this department that it especially serves the mountain region in which it occupies so central and strategic a location. And it is the preparatory students especially that return to their old homes to be the leaders of their communities. The department has made great contributions directly and indirectly to the cause of general education throughout this mountain region.

The preparatory department maintains as high standards and does as efficient work as does any high school in the State. All its teachers are at least col-

lege graduates, while most of them have had some university work. Student assistants are used only in the laboratories or in exceptional cases where the students are also experienced teachers or graduates of normal colleges. So long as the department is necessary, it is Maryville's duty to maintain it in a high degree of excellence. In the favoring college atmosphere, the able principals with which the department has been favored have found it especially easy to maintain in a very satisfactory way the high standards that have been adopted for the department.

Standards of the Preparatory Department

Especially gratifying, however, is the fact that the department that has had by far the greatest development and growth during the period of expansion, has been the college department. In 1901, when there were only twelve units required for college entrance, there were only seventy students in the college department; while in 1916, with the fifteen units' requirement, there were 278 students in the college department, and the Senior Class consisted of forty-two students. The growth of the curriculum has also been as steady and remarkable as has been the growth in the number of students. It has tried to keep apace with the demands of the times, and has had a consistent and large development.

Growth of the College Department

The standards upheld in the college department have from the beginning been such as were dictated by a desire to impart a sound and thorough scholarship. There has never been any tendency toward introducing

any supposed short-cut roads to an education; nor has there been any labeling of the sensational or the shallow or the shoddy as being the marks of the true scholar. No Tennessee institution has higher requirements for entrance and graduation. The alumni have uniformly maintained a high standing as postgraduate students in universities, theological seminaries, and law and medical and technical schools.

Standards of the College Department

The college laboratories have been among the best in the section, and their equipment has been added to annually in accordance with the budget. If an alumnus has not been a scholar, it has been himself that was to blame for the failure. The college standards have been high, and the professors have labored incessantly to maintain them. The Maryville diploma is accepted in many States whose laws permit the recognition of college diplomas, in lieu of an examination, for the issuing of certificates for high-school teachers.

The catalog has never reported as courses of study courses that were not actually provided. More often has the catalog recorded a course after it has been given, than has it announced it before it was given. After the new courses have been tried out, they have been inserted in the curriculum. Maryville has always preferred to wait until it has been certain it could offer a worthy new course, rather than to make a public tender of a course of doubtful

Theoretic Standards, Actual Standards

efficiency or of uncertain value. And so its published theoretic standards have been its actually applied standards.

Moral Standards of the Highest

The founders of the College, its presidents and faculties, its directors, and its benefactors have held before them as the matter of supreme importance, as the principal object of the College, the development of a worthy and altruistic character on the part of its students. With a view to this aim, the Committee on Professors and Teachers has never recommended any one for appointment on the teaching force of whose positive Christian character it had not been assured. When it has been disappointed, it has, as soon as practicable, corrected its mistake.

With a view to the development of the character of the students, the discipline of the College has been conducted by the faculty and its administrative officers with great care and fidelity. The College has firmly refused to allow practices, however popular they may be elsewhere, when it has been convinced that such practices would militate against the development of an unselfish character. When thus persuaded of its duty it has been inflexible. Nor has it suffered from its strictness. After eliminating the unworthy, it has still had so many students that it could hardly care for them.

It goes without saying that had not the professors and other teachers of the College faithfully supported and loyally carried out the principles of the College as those principles were established by its founder, this

book could not have been, as it is, "a story of altruism." Maryville has been singularly successful in drawing into its service a body of noble men and women who had themselves learned the lessons of self-denial, altruism, and religion from the Great Teacher. These lessons they have lived before their students, and so have imparted them by example as well as by precept. This, in Maryville's belief, is the supreme test of a teacher; and right royally have the members of Maryville's faculty demonstrated in this regard their character equipment for teaching.

Teachers' Support of Standards

As to the regular schoolroom work, the writer, after five years' life as a student under the Maryville teachers, and now, after thirty-two years of association with them in the faculty, takes peculiar pride in expressing his belief that no other institution has been served by a more diligent, conscientious, consistent, and faithful body of teachers. They have admired the ideals of Maryville and have been true to them. To their unvarying fidelity, self-sacrificing devotion, and scholarly equipments and methods is due the wonderful success of Maryville College. Uncompensated by sufficient salaries, but compensated by the reward that visits the heart when duty has been well done, they are the dynamic forces that have made the College, and that have made it thus great, and that, it is believed, will make it yet greater.

During the greater part of the career of the College, it has been true that at least one-half of its di-

rectors have been alumni of the institution. It is not to be wondered at that these former students, having imbibed "the Maryville spirit" themselves, should as directors loyally support, *con amore,* the policies that were intended to maintain and develop the historic standards of the institution. The Synod of Tennessee has always been a very homogeneous body, and those who have represented it in the directorate of Maryville, whether former students or not, have heartily approved of Maryville's standards of scholarship and character, and have been remarkably agreed in their support of them. The directors have not often been men of financial wealth, but they have been men of wealth of moral and religious principle, and they have stood like a rock wall behind the faculty in their efforts to uphold Maryville's traditional standards. The directors' attitude has uniformly been one of helpfulness and not of criticism.

Directors' Support of Standards

The student body itself, made up of earnest young people, most of whom have had to work for their education, have themselves aided mightily in maintaining the high intellectual and moral standards of the College. The public opinion of the College supports firmly the historic ideals of the school. The students are a body of clean young people who will not tolerate among them the immoral and vicious. They lend their support to the high moral and religious standards of the institution both by their personal conduct and by their public opinion.

Students' Support of Standards

CHAPTER VII

Maryville's Student Body

The original field that the College tried to occupy was what at the beginning of the nineteenth century was called "the great Southwest." As we have seen, the school was christened "The Southern and Western Theological Seminary." And it was a large field that it occupied. Maryville was never, even in its beginnings, planned as a mere local institution. It practised dichotomy. It divided the United States into two parts—its part and the other part; the Northern and Eastern sections being allotted to Princeton Theological Seminary, while the rest of the country was assigned to itself, as its name, "The Southern and Western Theological Seminary," indicated!

"Southern and Western" Students

The boundaries of the South and the West were in those days lost in indefinable frontiers and "Great American Deserts"; and they have extended southward and westward like a mirage until they have disappeared in the Gulf and across the Mississippi and in the Pacific Ocean. A large field in 1819, and a still vaster one in 1919. Sixteen of the Southern and Western States were represented in the student body

of Maryville in 1916; and 713 of the 805 students of that year were from these Southern and Western States.

Mountain and Valley Students

The great majority of the students of Maryville have, of course, from the beginning come from the Southern Appalachians, in the center of which great region the College was established. Maryville is located in the center of East Tennessee, and East Tennessee lies equally distant from the West Virginia Mason and Dixon's line on the north, and far Birmingham on the southwesterly fringe of the Southern mountains.

There are 251 counties in the Southern Appalachian region; seventy of these counties had students in Maryville in 1916; and the total of such students from these Appalachian counties was six hundred and four. And many of the students from other places are from country districts that are not well supplied with schools. Comparatively few of Maryville's students from any section come from cities.

Scotch-Irish American Students

At the beginning and during the greater part of the history of Maryville the majority of the students, if not Mac's, were at any rate of Scotch-Irish descent. The antebellum catalogs and most of the later ones have recorded the same names that appear in the directory of Londonderry, Ireland. Most of these students have been able to trace their lineage back to the North of Ireland. Their ancestors came in the eighteenth century by the way

of Philadelphia and Charleston. Many drifted Southward through the Shenandoah Valley.

Besides these Scotch-Irish students there have been many of English, Welsh, Irish, German, and French Huguenot descent. Of late a few of other European races have been found in the roster of students; but the student body has been made up of pure Americans descending from these Old World emigrants, and mainly from those coming from the British Isles. No college need ask for a worthier clientage.

First Women Students, 1867

In ante-bellum times, while young women were nominally not admitted to the College, some young women did pursue and complete the full course of study under the direction of members of the faculty. Misses Minerva Cates and Martha Cates were two of these "annex" students. In the second catalog after the War, the one issued in 1867, the names of four young women appear in the list of students; and the statement is made that "young ladies qualified to join any of the classes in the College are allowed to avail themselves of its advantages." Miss Ella Brown had the honor of being the first young woman that matriculated.

In 1875 the first young women graduates were announced. Misses Ella and Emma Brown, Nannie McGinley, and Linda Tedford graduated in the Ladies' Course; and Miss Mary Wilson, the sister of the writer, graduated in the regular classical course, the first young woman, it was said, to receive the B.A. degree from a Tennessee college. The next year Miss

Mary Bartlett, the only daughter of President Bartlett, also received the B.A. degree.

"The Ladies' Course" was dropped in 1885, when the introduction of alternative courses allowed such adjustments as made it unnecessary to continue that course.

The young women have always been in a minority in the College; but the introduction of the Home Economics Department has brought their number up to within about fifty of the enrollment of the young men.

Matriculates from Many States

The number of students coming from States outside of Tennessee was, of course, increased by both the Lamar endowment and the Fayerweather bequest. In 1902 the number of such students had reached forty-seven, hailing from eighteen States. During the period of expansion beginning with that year, the number of such extra-Tennessee students has steadily and rapidly increased, until in 1916 it amounted to two hundred and seventy students coming from thirty-one States.

The causes of this extraordinary movement of students from all over the land to this modest College in the hill country of East Tennessee are three in number: (1) the fact that Maryville is located in one of the most healthful sections of the United States, making it possible for students from the cold North and from the hot South both to ensure good health and to secure an education at the same time; (2) the excellent educational advantages offered by Maryville at a cost that makes it possible for those unable

Some Home Economics Students.

to pay the higher cost of a college education in the vicinity of their homes, to secure the education at Maryville that is denied them nearer home; and (3) the uncompromising and high standards of moral and religious character always maintained at Maryville, leading parents from even across the continent to send their children there in order that they may be under its influence while in the formative years of youth. The students pour into Maryville without the assistance of special solicitors or of a large amount of advertising; most of them having learned of the College from former students of the institution, always its willing sponsors.

There has come to the students through this national enrollment an increased national spirit, and an added general culture that is both rapid and pervasive in its working. Students from all sections of our country meet students from all other sections; and the result of their college comradeship is a breadth of mind and sympathy and appreciation and Americanism that is gratifyingly free from both sectionalism and provincialism.

Earnest Young People

The fact that the clientage of the College is made up, on the one hand, of church people of the various denominations who still believe in the old-fashioned home training that moulds character; and, on the other hand, of the young people of the Southern mountain region who have determined to secure an education and to that end make a yearlong business of their efforts to secure it, brings it about that Mary-

ville gathers within its walls an exceptionally earnest body of young people. Many of them have some definite vocation in mind before entering, and lend all their energies toward adequate preparation for it. "The Maryville spirit" is so unselfish and all-pervasive that even those who do not enter the especially altruistic professions and occupations are largely dominated in their field of labor, whatever it may be, by an earnest desire to be serviceable to their fellow men. There were sixty-seven children of ministers in attendance during the year 1915-1916. Indeed, most of the students come from Christian homes.

Self-Reliant and Industrious

For a hundred years, by far the greater number of Maryville's students have had to work their way through school, at least in part; and to this task they have devoted their vacations and whatever time they could spare during the college year. The summer correspondence brings to the registrar an avalanche of inquiries regarding the opportunities for self-help afforded at the College. During recent college years, at least one-half the entire number enrolled have earned part of their expenses by work done on the grounds, in the buildings, in the laboratories, or in the Cooperative Club.

It is the rule and not the exception that the students should spend their vacations in earning money to meet the expenses of the college year. The industrial and agricultural activities in the South now afford employment to many; while even the Western wheat fields attract a goodly number. Laziness is not a natural

product of Maryville life; the students are by inheritance and training industrious and self-reliant.

Lithe-Limbed and Clean-Souled

The students of Maryville come principally from virile and vigorous and virtuous families of untainted blood and strong physique. Lithe-limbed and well-muscled, they face life with a physical endowment of rare value. Most of them have grown up in the Southern mountain region, one of the world's most invigorating health resorts. And their bodies have been kept free from vice, so that they are fit homes for the clean souls that tenant them. A manly and womanly student body, indeed—a perennial happiness and inspiration to their teachers and friends.

Literary Societies

Maryville has never permitted the organization of fraternities or sororities, lest they might interfere with the development of that altruism that is looked upon as the vital element in "the Maryville spirit." It has, however, earnestly encouraged the literary societies, which have always been among the most influential and most useful of its student organizations.

In the ante-bellum days the principal literary societies were the Beth-Hacma (house of wisdom), the Beth-Hacma ve Berith (house of wisdom and covenant), and the Sophirodelphian. As would be inferred from the Hebrew names, these societies were organized in the days of the theological seminary. The Beth-Hacma and the Sophirodelphian were in existence as early as 1829; and the Beth-Hacma ve Berith as early as 1834. They were not reorganized after

the Civil War. The Beth-Hacma ve Berith had a small frame building on the southern edge of the old college lot; but this building also was destroyed in war times.

The post-bellum societies have been, for the young men: the Animi Cultus, organized in 1867, and its successor, the Alpha Sigma, in 1882; and the Athenian, in 1868; and, for the young women: the Bainonian, in 1875; and the Theta Epsilon, in 1894. The young men's societies are divided into college and preparatory sections. The halls of all of these societies were in the third story of Anderson Hall and its annex, until the erection of Pearsons Hall, when the young women's societies removed to their new quarters on the second floor of that building. In 1870 there was also organized the Adelphic Union Literary Society, a union composed of the existing literary societies. For many years an annual exhibition of the "A. U. L. S.," consisting of a debate, orations, and essays, was held on an evening of commencement week. Nowadays an annual banquet is held on the last Friday night of the college year. The appropriate motto of the Adelphic Union is, "Bonum Unius, Bonum Omnium."

Student Publications

The literary societies were long in the habit of appointing "editors," who read from manuscript, at a public meeting of the society, what was called a "paper." These papers were composed of essays, poems, editorials, college news, and sometimes world news, generally spiced with wit and humor. This

Literary Society Halls.

was an ante-bellum custom somewhat modified. The catalog of 1854 tells of two manuscript magazines, *The Literary Casket* and *The Repository,* that were prepared by the students of the composition classes.

The first printed student publication was a little monthly magazine called *The Maryville Student,* edited, printed, and published in 1875-1876 by John A. Silsby and Samuel T. Wilson, who were partners in a job printing office in Memorial Hall. The second printed student publication was a monthly magazine entitled *The Adelphic Mirror,* published by the Adelphic Union Literary Society in 1884-1885. A few bound sets of both of these magazines have been preserved as mementos.

The Maryville College Monthly was founded by Professor Waller in 1898, and was conducted by himself as editor-in-chief, assisted by representatives of the various student organizations. It was a very useful publication. In 1907 he transferred its management to the students, who conducted it in magazine form until the year 1915-1916, when it was published as a weekly and under the name *The Highland Echo.*

The Senior Class of 1906 was the first that published a college annual. It was called *The Chilhowean.* As the years went by, the publication grew in size and in the amount of the work put into it, until in its beauty and comprehensiveness it has become worthy of any institution in our country. Beginning with the year 1916-1917, its publication, by mutual agreement, was transferred to the Junior Class.

Maryville's Y. M. C. A. was one of the pioneer college Y. M. C. A.'s in the world. Its organization grew out of the first college February meeting, in 1877. Although those who organized it had never been members of a Y. M. C. A., and knew of the existence of no other college Y. M. C. A., it seemed to them that the Association would be of service in promoting the Maryville College religious life, and so they established it. John A. Silsby, in a conversation with James B. Porter, suggested its organization, and together these men went to the room of Samuel T. Wilson, and there the organization was fully decided upon. The details of the organization were worked out by a committee appointed at a meeting in the chapel held on March 2, 1877. The three students referred to were also the first presidents: J. B. Porter, in 1877; S. T. Wilson, in 1877-1878; and J. A. Silsby, in 1878-1879. They afterwards also all became foreign missionaries. Of the fifteen charter members, eleven later on entered the ministry, and five of them became foreign missionaries.

The Y. M. C. A., Founded, 1877

The service of the Y. M. C. A. to the College and to its students has been uninterrupted and invaluable. At first, without a building of its own, it met in the society halls, and in the chapel, and in a room of its own; but it finally secured, through the leadership of Kin Takahashi, the erection of Bartlett Hall, one of the best college Y. M. C. A. buildings in the South. From that beautiful building as its headquarters, it has touched with beneficent effect every college activ-

ity. Its membership in 1916 numbered two hundred and twenty-five. It conducts the college lyceum course as one of its "side lines."

The Y. W. C. A., Founded, 1884

The Y. W. C. A. was first organized in 1884-1885, but failed to keep up its organization in the years that immediately followed. On April 22, 1888, however, under the leadership of Miss Helen M. Lord, who was then a teacher in the institution, the Association was reorganized; and from that time onward has been one of the permanent and most helpful organizations of the College. Its meetings were held in Baldwin parlors until the erection of Voorhees Chapel, since which time it has had a large room of its own in the basement of that building.

So useful an organization deserves better quarters, and, doubtless, before many years, it will be provided with what it needs and merits. In connection with both the Y. M. C. A. and the Y. W. C. A., the usual Bible and Mission Study classes, and many other activities that are now the accepted policy of the best organizations of the kind, are systematically carried forward.

Other Organized Religious Work

It was to be expected that a college that had grown out of a theological seminary should from the first be a field in which the students would very naturally take part in religious work both within the institution itself and within the community by which it is surrounded. The students take part in the church work of Maryville and of the surrounding country;

and now that Maryville is rapidly developing into a city, they are finding and entering an even broader field for social and Christian service.

The student organization for the February meetings is usually very complete and effective; not only is it productive of immediate and wonderful results in the meetings, but it also trains workers for the future.

The Student Volunteer Band for Foreign Missions was organized in the fall of 1894, in the days of Kin Takahashi; and serves not only to develop its own members, but also to arouse interest in foreign missions among all the students, and to enlist some as volunteers. There have been more than fifty Maryville students since 1877 who have gone abroad as foreign missionaries.

A Ministerial Association, consisting of candidates for the ministry, has, since its organization in February, 1901, rendered valuable service on the hill and in the community at large. Its membership in 1916 was forty.

Athletics

The chief athletics on the hill until 1889 was baseball. Football was then introduced by Kin Takahashi, the first game being played with a Knoxville team. Basketball made its début in 1901. The first field day with its track athletics was held on April 28, 1893. Tennis was played on the hill for the first time in 1884.

The students soon felt the need, upon the introduction of intercollegiate athletics, of an organization for the proper conduct of all athletic matters. The

The Students' Ministerial Association in 1916.

first Athletic Association was formed in November, 1890, with John Q. Durfey as President; E. L. Savage, Vice President; J. E. Love, Secretary; and Frank Marston, Treasurer. This association conducted the college athletics during the following twelve years. In the fall of 1902 the Association was reorganized on the basis of a greatly improved constitution. A council composed of representatives of the faculty, the students, and Maryville business men directs all the athletic events of the College.

The fact that the town of Maryville has hitherto been too small and its people have been too busy and most of the students too limited in means to provide the necessary gate receipts adequately to finance intercollegiate athletics, has made the burden of the Athletic Board of Control and of the managers of the teams a very heavy one. But the members of the teams have, in spite of this embarrassing handicap, fought for the honor of their College as pertinaciously and loyally as if they had all the financial backing they could desire. Doubtless, before long, some friend or friends will build the much-needed stadium, and thereby contribute largely to the solution of the financial problem. And the directors and the faculty, appreciating the clean athletics supported by the student body, will be made very happy in the happiness that this benefaction will bring the well-nigh one thousand students whom it will annually benefit.

The extensive and beautiful campus, the gymnasium and swimming pool, the outdoor track athletics, the opportunities for outdoor remunerative work, the

college local athletic leagues, and the intercollegiate contests conspire to make the hill, during recreation hours, the most attractive of places to the students. The spirit controlling the athletics of the institution has, uniformly, been manly and honorable; and fair play and gentlemanly conduct have, as a rule, characterized the College in its intercollegiate sports. And so the athletics of the hill has contributed much to the development of the students and to the general welfare of the institution.

The campus of two hundred and fifty acres, with its twin forests of deciduous and evergreen trees, the white lines of county turnpikes stretching away in all directions, and the hilly countryside adjoining the campus on the east and south, present every facility to be desired for pleasure walks and cross-country runs; while the glorious mountain heaps that begin to rise only six miles from the campus limits and that extend eastward for much more than a hundred miles of Appalachian grandeur, afford an almost incomparably attractive region for "hikes" in pursuit of health and happiness; and never to be forgotten are the joys of the long tramp across "Chilhowee's lofty mountains" and up the mighty slopes of the Great Bald and along the rugged crests of the Smokies as far as where grim old Thunderhead dreams in his Olympian seclusion.

The students have formed various other organizations along the lines of their special interests, and have secured profit and pleasure from them. Among these organizations may be mentioned the Law Club,

the Medical Club, the Intercollegiate Prohibition Association, and the Equal Suffrage League. The regular organizations of the various college and preparatory classes provide for two class social functions a year; while the Senior Class provides for several such functions. Students also form organizations for special scientific, linguistic, literary, and religious study. There is no lack of initiative in such matters. The national character of Maryville's field is illustrated by the many State Clubs, representing all sections of our country; while the cosmopolitan field is suggested by the Foreign Club.

Other Activities

It is the fortune of most schools to arouse a fervent college patriotism that is both enthusiastic and enduring. Maryville boasts a very loyal Society of Alumni; and, indeed, a very loyal body of old students, for thousands have received the benefits of a partial course of study at the hands of Maryville that were unable to complete the entire course of study. Wherever Maryville men and women are found, they are zealous champions of their alma mater. They are the uncommissioned agents who send the ever-swelling tide of new students to the old College.

Esprit-de-Corps

Surely, too, this is as it should be; for not only have they the ties that would bind them to any school where their youthful memories cluster, but many of them have the additional ties of a gratitude that recognizes that, had it not been for Maryville's marvelous success in keeping the expenses low and the standards

high, and then its generosity in affording scholarship aid and opportunities to earn part of even the low expenses, they could never have had a college education or any part of it. And there, too, is the additional debt of gratitude for high moral ideals and stalwart religious character received from the College. No wonder Maryville's old students insist with loving urgency that "there is but one Maryville in the whole world."

College Colors, Songs, and Yells

The College, in company with many other colleges, did without college colors for many long years; but about 1890 a committee of students and professors adopted the beautiful combination of orange and garnet as the official college colors. So far as is known, no one has ever criticized them, though thousands have worked hard that they might be honored.

The first Maryville college song that gained any currency was written by Professor John W. Ritchie, and set to music by Miss Leila M. Perine, then a teacher of music in the College. The words are as follows:

Where Chilhowee's lofty mountains
Pierce the Southern blue,
Proudly stands our Alma Mater,
Noble, grand, and true.

Chorus. Orange-garnet, float forever,
Ensign of our hill!
Hail to thee, our Alma Mater,
Hail to Maryville!

As thy hilltop crowned with cedars,
Ever green appears,
So thy mem'ry fresh shall linger
Through life's smiles and tears.

Lift the chorus, wake the echoes,
Make the welkin ring!
Hail the queen of all the highlands!
Loud her praises sing!

This song, and a very popular one by Professor E. W. Hall, entitled "Dear Old Maryville," and another written by Rev. George P. Beard, entitled "Our Maryville," are found with other college songs in the "Maryville College Song Book," published by Professor E. W. Hall.

The college yell, adopted at the same time as were the college colors, is as follows: "How-ee-how! Chil-how-ee! Maryville, Maryville, Tennessee! Hoo-rah! hoo-rah! Maryville, Maryville, 'Rah! 'rah! 'rah!" Milton, unhappily, was speaking of a very different battle cry, but his words describe rather accurately this college yell as it sounds forth on some "foughten field" of intercollegiate athletics:

Their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle when it rag'd, in all assaults
Their surest signal!

CHAPTER VIII

Maryville's Helping Hand

Maryville College may very properly be defined as a study in how to help people get a college education who otherwise could not secure it. Its historic mission has been to carry an education to those that are hungry for it, but that are in danger of not being given it by others. In its early days it was called "the poor man's college"; and it has never yet reached the day when it was not especially proud of its service to the humble. It has ever rejoiced in helping those whose chief riches have consisted in their youthful ambitions and their future possibilities.

Maryville Was Founded to Help

Maryville College was the means devised by some pioneer Scotch-Irishmen who loved their fellow men, by which they hoped to train up leaders in education and religion for the democracy of the Southwest. To this end the institution was founded, and with this purpose in view students were invited to its portals and were aided as they pursued their studies within its classic halls.

Long before it had become a fad of modern efficiency in business, economy of administration had been a matter of vital interest and daily practice at Maryville.

The aphorisms of Poor Richard were not novelties to the directorate of Maryville, but were tried and tested rules of its historic policy. "A penny saved is a penny earned," has been the thought in the self-denying frugality of a century; but that thought has always carried with it the purpose that the economized penny should make it easier for some young person to earn an education.

Helps by Economy of Administration

Stern self-sacrifice and unremitting toil have been the willing price that Maryville's faculty have paid in order that their students should be helped on their way to the royal treasure of a college education. The salaries of the faculty and the cost of the management of the institution have been sternly and rigidly kept down to the lowest possible figure in the budget, in order that the cost of the student's education might not rise beyond his ability. The only just criticism of Maryville in this regard would be found in the fact that, in order to assist in this altruistic economy of administration, many of the management have through laborious years done an amount of work that should have been shared with others; and have thus prematurely burned up with excessive toil many priceless years of life that otherwise should have been their pleasant portion.

Poor Richard insisted, "Many a little makes a mickle"; and further, "Beware of little expenses." The lifelong effort at Maryville has been to keep each and all of the necessary expenses so very little that the sum of them shall not be beyond the reach of the in-

Helps by General Inexpensiveness

dustrious young people of village and country and of mountain and valley. The attempt made has not been merely to offer a "leader" so cheap as to attract customers, but rather to make all the necessary expenses so low that a condition would be created that would challenge all ambitious young people possessed of health and hands and head and heart to pay the possible price and to enter into their intellectual heritage, and to become educated men and women.

The estimate of the year's expenses as given in the bulletins of the registrar's office is, in fact, an inventory of bargains that are available on the way to an education. And this condition of affairs is not a necessary or inevitable one, for the increased financial strength of institutions of learning has by no means generally reduced the cost of an education to the student. Maryville could easily change its clientage by changing its charges for tuition and the like; but it has no desire to change its clientage; indeed its purpose still is to help those that need help as they struggle out of the democracy of no means or moderate means into the aristocracy of learning and leadership. Very happily it is also true that the general sentiment of the student body at Maryville is in favor of the elimination of needless expenditures, and is against the silly waste of money that has been satirized as the spirit of "keeping up with Lizzie."

The reason for the low rate of tuition charged by the College is not far to seek on the part of those who have read the preceding chapters with their account of the original design of the institution, and of its

unswerving loyalty to that original mission. In order to help worthy but needy youth get an education it was imperative that the rates of tuition should be merely nominal; otherwise the doors would be barred against them. And so Maryville has never charged more for tuition than many schools have charged for an incidental fee. It has coveted for itself the privilege of doing what many other institutions did not care to do or could not do—lead into a college education a host of those strong and able young people of the Southern Appalachians and elsewhere who lack only one condition of an education—money; and what the College has coveted it has attained.

Helps by Low Tuition Charges

In ante-bellum years the tuition charges were usually about $25 a year; but in many cases, because there was nothing else to do in the absence of scholarships, students' tuition bills were cancelled by the unpaid professors notwithstanding the fact that their meager salaries came principally from the small tuitions collected. In post-bellum years, the tuition began as $20, and for a time was only $10 and was then called an incidental fee; but during the period of expansion it has thus far been $18 a year. This amount, however, is collected of all, every student paying the entire amount in cash. The total sum collected for ordinary tuition in 1915-1916 amounted to $11,788; for special tuition, laboratories, and incidentals, $8,858. The tuition though small is indispensable to the carrying out of the budget.

The reason the tuition rates have not been raised in

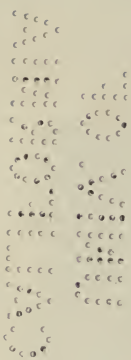
these more prosperous times is the fact that the number of those young people knocking at the doors of the College in these latest years who are nobly ambitious for an education and yet are financially unable to pay what most colleges of the grade of Maryville charge, is far greater than ever and is rapidly increasing. Maryville is so unwilling to desert its century-long clientage that it has adhered to its traditional low tuition rates, even in face of the fact that some students who are able to pay larger rates may thus pay less than they should.

Helps by Giving Board at Cost

The chief expense at college is the cost of board, and if that can be kept low, the principal problem in student aid is solved. In the early days of the Seminary and its farm the cost of board was always low, and once, as we have seen, went as low as ten dollars a year, or one dollar a month! In the Fifties, board in the Students' Commons was eighty cents a week; and in private families, and, later, in the College Commons, from $1.50 to $2.00 a week.

When the boarding hall was opened at Baldwin Hall in March, 1871, board was offered at $2.00 a week. This continued to be the rate until the Cooperative Club was organized. Convenient brick-floored kitchens, furnished with cooking-stoves and tables, were also provided, free, in the basements of Baldwin and Memorial Halls, in which students could board themselves. For twenty years these kitchens were the chief boarding places of the students. All the "bachers"

In the Cooperative Boarding Club.



saved money, but some of them lost their health, by this economy.

In 1892 the faculty organized the Cooperative Boarding Club, with a view to providing good food well cooked as cheap as the self-boarding clubs could do so. The regular boarding department was merged into the Club. By the second year the kitchens were deserted, and the Club had entered upon its very successful career, one hundred and thirty-five students securing board that year for less than $1.20 a week.

The first manager of the Club, Mrs. Mary A. Wilson, had had experience in the management of hotels; but best of all she had the spirit of Christian service, and conducted the Club with as altruistic a motive as she would have exemplified if she had gone on a foreign mission. After having made the Club probably the best of its kind in the South, she resigned her position on account of her advancing age. A few years later, however, in an emergency she volunteered, though over seventy years of age, to take up the work for another year. Her friends warned her that she would endanger her life by carrying so heavy a burden. Her brave answer was: "Well, I could not die in a better cause." The burden did prove too great, and during the year she died at her post of duty. She left some of her small savings to the College, but her best legacy was the admirable system that she established in the management of the Club—a system which her successors in office, trained under her, have continued with great success.

The Club provided excellent board for more than

five hundred young men and young women, in 1916, at cost—$1.90 a week. It also furnished a hundred young women the opportunity of earning $3.25 toward their $7.60 a month board bill. The health of the new students is usually improved by the good food served by the best of cooks with variety and regularity. A "balanced ration" is provided. The faculty built more wisely than they thought when they founded the Club, for not only did they improve the health of the students, but they made it possible for many thousands to attend college who without the advantages of the Club would never have been able to do so.

The College could easily make the Club a source of revenue by raising the cost of board, but in doing so, it would depart from the policy of a century, and exclude many of its neediest clientage, and this it has no temptation to do. It is rather planning to utilize the agricultural department in improving the Club so as to keep the cost at its historic low rates. An endowment sufficient to pay the salaries of the managers would insure the possibility of keeping the rates low in spite of the general increase in the cost of foodstuffs. A far-reaching benefaction this would be.

Many students find employment during the college year in the buildings as janitors and caretakers. Many laboratory assistants are made necessary by the large classes of the various science departments. As stated heretofore, a hundred young women find in connection with the Cooperative Club opportunities to earn about thirty dollars of their year's board bill of

Helps by Giving Indoors Self-Help

seventy dollars. Thus the College affords within the walls of its buildings opportunities of work that extend throughout every day of the college year and are not affected by rain or wintry weather.

Helps by Giving Outdoors Self-Help

In the early days of the seminary farm, the students found the best possible outdoors work to which they devoted a certain part of every day. In more recent years, the self-help work fund has afforded similar opportunities of work in the open. This fund, begun in 1893 with a contribution of $477 by twenty-one friends, and greatly expanded through the efforts of Miss Henry, has of late years enabled the College to offer three or four or more dollars of work a month to any student desiring such work. During the two recreation hours in the afternoon, and on Saturdays, many students find it possible to earn as much as one-half their board bill. The work consists of every kind of service needed about a large school and a large campus. Work on the lawns, the walks, the streets, the new buildings, the old buildings, on the pipe-line trenches, in the woods, and especially, in coming days, in connection with the agricultural department, is practically endless in quantity, and gives at once physical health and financial help to the eager workmen.

Helps by Renting Text-Books

In 1888 Miss Sarah B. Hills, of New York, contributed six hundred dollars for the establishment of a text-book loan library for the benefit of the students. Members of the faculty contributed their services to the conduct and management of this book

room, for more than twenty years without compensation and since then at a mere nominal compensation; and so efficiently has the room been managed that the library has grown with the growth of the school and with the multiplication of courses until at its inventory in 1916 it contained 8,905 books valued at $4,215. The books are neatly covered and thoroughly disinfected every term. The library has received only about three hundred dollars in donations since its foundation; but its modest rentals, fixed at one-fifth the retail cost of a book, supplemented by the receipts from the stationery business, have not merely supplied the many thousands of students during the past thirty years with books at an insignificant rental, but have accumulated so valuable a library as provides all the books needed by eight hundred students during three terms a year. It annually saves the students thousands of dollars.

Helps by Its Loan Funds

Many business men who owe their financial success in life largely to opportune loans that were made them in their days of lack of capital, must be especially interested in another effort Maryville has begun in behalf of the students. Maryville's father of the February Meetings, Rev. Nathan Bachman, D.D., out of the savings of the modest offerings made him in his work as an evangelist, set aside two thousand dollars to help Maryville help the young people who were out of money but wanted more education and were anxious to pay for it out of their future earning power. Several other funds—the Angier fund of five thousand

dollars and the Margaret E. Henry fund of one thousand dollars—have been given for the same purpose. As a result a considerable number of Juniors and Seniors have been enabled to complete their work by the timely loans made them from these funds, and then after graduation have returned the loans to be loaned again to other needy students. An endless chain, this, to which no one can take exception.

Helps by Its Permanent Scholarships

Those who have not themselves tested the difficulty of earning a dollar in a section where for most of the past century a farm hand earned less than half a dollar a day, can hardly realize how large a sum even the eighteen dollars required for the tuition bills appears, and how substantial seems a scholarship of even eighteen dollars. It is more than a farm hand can ordinarily clear in a month.

The first endowment fund to help Maryville students meet their college expenses was a contribution of $1,500 made by Rev. James G. Craighead, D.D.; while the second—the largest such fund yet given the College—$6,300, was contributed by Rev. Carson W. Adams, D.D., specifically to help in paying tuition. During the period of expansion these scholarship and self-help funds have been added to until, in 1916, they aggregated, aside from the loan funds, more than $50,000, and the list fills two pages of the catalog.

The interest received from these funds is appropriated by the Faculty Committee on Scholarships to such students as it deems most worthy and most in need, without regard to or even inquiry as to the denomina-

tional affiliation of the applicant. The amounts appropriated, when worked out or received as gifts from these funds, have enabled hosts of students to remain in College, when, unaided, their lack of resources would have made it impossible for them to complete the year.

It is hoped that during the Centennial Fund Campaign large additions of permanent scholarships may be made. Especially is it fervently hoped that the efforts to raise a fund of $100,000 to serve as a permanent memorial of Miss Henry may be crowned with success. Miss Henry often spoke of her dreams that some day so large a permanent work and scholarship fund should be secured that it would be unnecessary to go out to canvass for current scholarships. She raised $12,000 during the last year of her life for such current funds—the interest on $200,000 at six per cent. A worthy memorial of a great life would $100,000 be, bringing in $6,000 a year to the students of the College, and perpetuating the life-work of their great champion. Individuals, women's clubs, Sabbath schools and their classes, D.A.R. chapters, and other friends of education and of the mountains and of Miss Henry may well take part in these double memorials and in Miss Henry's labor of love.

Helps by Its Current Scholarships

There are always very many students in attendance who can expect little or no help from home, and who, for that reason, are compelled to earn their own way through college. To such self-supporting students, it is good news, indeed, that

tells of an institution where during the progress of the school year itself the opportunity is given those that need it to earn at least half their board bill; and in cases where their earnings during the three months of vacation are still inadequate to meet the college bills, it is also good news when they hear that an appropriation from the current scholarship funds, collected heretofore by Miss Henry and hereafter by her successors, may be approved by the Scholarship Committee to enable them to pay the moderate tuition bill, and, in cases of special need and merit, even a large amount of their expenses. This good news makes very happy hearts, and it nerves willing hands to make every endeavor to secure the education thus put within their reach.

Maryville delights in helping those that are helping themselves, and that need only a little help to enable them to avail themselves of Maryville's rare facilities to make leaders out of them. The Scholarship Committee makes grants only after careful and conscientious consideration of each case; and seeks to avoid the remotest tendency toward lessening a wholesome self-respect and industry on the part of the student. It seeks to relieve only that penury that threatens to deprive a worthy young man or young woman of a needed training for leadership. The grant of the scholarship is intended to stimulate the spirit of self-support and not to stifle it.

Fortunately the delightful mountain climate of East Tennessee, the good food provided by the Co-operative Club, the pure water piped to the College

from the McIlvaine spring, and the healthful exercise afforded by the work on the "chain gang," as the boys facetiously call their out-of-doors work force, and by the gymnasium drill and the indoors and outdoors athletic sports, unite to contribute so largely to the development and conservation of the students' health that there is not very much need of physicians and of hospitals.

Helps by Caring for the Health

However, among so many hundreds of students, there must be provision made for the sick, and the College has made that provision. As the number of students increased of late years, hospital rooms were fitted up at the president's residence and in Baldwin Hall. Then Mrs. Lamar's generous gift provided, in 1909, the Ralph Max Lamar Memorial Hospital with its eleven wards and the other appointments of a well-equipped hospital. In this hospital ever since its opening, a clinic with free medical consultation and prescription has been provided the students on alternate days. Beginning with 1913, a regular, trained nurse has also had charge of the hospital and has had the oversight of the health of the students, and has contributed greatly to their physical welfare. The health of the college people has been admirably conserved by all these provisions in its behalf.

It is the glory of our American system of popular education that it provides for all young people an equal opportunity for a good education. Maryville College, although not connected with the public school system, was founded for the people, and is administered for

the people, be their financial condition never so straitened. This chapter of Maryville's history has told of some of the ways in which the College has extended its helping hand to its students; but these "helps" are not the only evidences of the altruistic spirit of the College. That spirit pervades the entire institution and every department of it. Even after their graduation, the College tries to help its students; in their behalf, without charge, the Faculty's Committee on Recommendations carries on an extensive correspondence, serving especially those students who are planning to become teachers. One of the students, after several years' experience at Maryville, said: "I never saw anything like it! Every one here seems to be trying to help the other fellow!"

Helps by an All-Pervading Altruism

CHAPTER IX

Maryville's Manhood Product

Maryville, like all serious-minded schools, views as its mission the making of serviceable men and women for the world's work. It counts itself happy in the fact that it finds provided as a basis for its work of development young men and young women of strong physique. The students come principally from the mountains and the country districts and from wholesome homes in villages and small towns, and bring with them bodies of good bone and blood and brawn. They represent the best and healthiest physical manhood and womanhood products of our country. And in these days of the Cooperative Club, the Work Fund, the gymnasium, the swimming pool, and outdoor athletics, the students gain in physical power and vigor during their college days. A good basis this, for the making of men and women.

Brawn Manhood

The College deems itself also fortunate in the amount of brain, as well as brawn, that its students bring with them as a rich part of their family patrimony and race endowment. The Southern mountaineers have been credited by some physiologists that have made a spe-

Brain Manhood

Rev. J. S. Eakin, '87 Rev. J. B. Creswell, '87 Rev. J. G. Newman, D.D , '88 Rev. H. A. Goff, D.D., '85

Maryville's General Assembly Quartet.

cial study of them, as having a brain of somewhat larger conformation than just ordinary mortals have! But whatever may be physiologically true of the gray matter of the material brain, there can be no discounting of the lively native intelligence of Maryville's clientage.

The thorough methods of instruction and the high standards of scholarship maintained by the College seek to train into symmetry and efficiency this rich mental endowment of its students. The institution is aided in its endeavors by the cooperation of the young people, who keep their brains untainted by vice, and employ their best endeavor to develop and discipline their intellectual powers. The efficiency the alumni have shown in their distinguished service to the world, and the respect they have won from their fellow laborers in many fields of service, are sufficient evidence that they have very largely realized their ambition to utilize the capital with which nature has endowed them.

Character Manhood

Superior to either brawn or brain manhood is, of course, character manhood; and this best of all types of manhood Maryville seeks to build up in happy union with the subordinate and yet invaluable types that have been mentioned. The effort is made to develop such a character in the student as shall command his own self-respect, the regard of his fellow men, and the approval of his God.

Maryville believes that a man should be so sincere and genuine that his reputed three characters—"that

which he exhibits, that which he has, and that which he thinks he has"—shall after all be blended in one individual and kingly character. It has no sympathy with the assertion of some educators that they are charged only with the intellectual training of their students; and that they have no responsibility for their moral training. It rather deems its work a sad failure if it fails to implant in its students noble moral ideals that control their lives. And its success in developing worthy character has been most gratifying throughout its century of efforts to that end.

With Its Negative Qualities

To have the most symmetrical character there must be freedom from habits that would impair either manhood or manly influence. From the beginning, a hundred years ago, all of Maryville's professors have been leaders in the temperance movement. Before the Washingtonian movement, they were total abstainers. Professor Darius Hoyt, in the early Thirties, was editor of a Maryville temperance weekly paper; and at that early date the students had their temperance society. Dr. Anderson nearly a century ago used unfermented wine in the celebration of the sacrament. The entire influence of the College was thrown against dissipation, and there never was a day when drinking was tolerated among its students.

Since the War, the united influence of the College has been thrown against the tobacco habit, no teacher being employed who uses tobacco, and no student being allowed to use it on the college campus or being

permitted to room in the dormitories if he uses it. Very few of the alumni use tobacco.

Every year special instruction is given the students regarding the social evil; and the single standard of Christian morality is held up for their adoption. Dancing is not permitted. Abstinence from these things is looked upon as not merely a negative but a positive contribution to character building.

With Its Positive Qualities

Character, however, is, of course, infinitely more positive than negative. The "thou shalt not's" are outranked by the "thou shalt's." "Thou shalt love the Lord thy God, and thy neighbor as thyself" is the supreme commandment. In a man's willing response to it is found his true character. It follows, then, that the chief duty and the noblest service of Maryville College is to develop positive character. And, accordingly, to the development of that forceful moral character all the energies of the institution are directed.

Religion and philanthropy equip man for the use and the enjoyment of life, and panoply him for the immortal life that is his glorious heritage. By every means within its power, then, Maryville endeavors to recommend to the immortals under its tuition these high sanctities.

In the discussion of the services rendered by Dr. Anderson, it was pointed out that it was he that first vitalized and developed what has been known among the old students as "the Maryville spirit"; and that the four chief elements of that spirit are breadth of

sympathy, thorough scholarship, manly religion, and unselfish service. These four elements all contribute mightily to the making of the Maryville man; and, though the type produced has differed somewhat in its appearance, just as the costumes worn at different periods of the century have differed, the real vital thing itself—the spirit—has been nearly identical throughout the ten decades. What we may call cosmopolitan breadth of vision and sympathy on the one hand, and thorough scholarship on the other, have had their efficient influence in making the manhood product of Maryville. The other two elements of "the Maryville spirit," manly religion and unselfish service, play so vital a part in the making of the Maryville man, that the institution deems it the chief end of its existence to develop them.

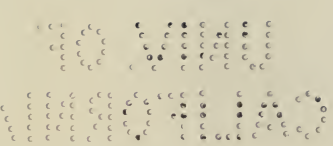
"The Maryville Spirit" Again

In its efforts toward the development of this positive character in its students, the College has manifested a character of its own that has been of a very persistent and consistent type. This character has surrounded the school with enduring and now historic moral traditions and a religious atmosphere that have been a tonic to all within the radius of its influence.

Developed by the Efforts of a Century

All the five presidential administrations have agreed in this earnest purpose and characteristic endeavor. As by a kind of apostolic succession, this program of the institution's life and work has been handed down unchanged from hand to hand. During the century,

Dr. Edgar A. Elmore, Chairman of the Directors.



methods of instruction and the character of the equipment have, in the advance of education and in the increased financial strength of the College, greatly improved. It is also believed that the moral program and performance of the College have not deteriorated during the hundred years since Dr. Anderson announced the program and began to carry it out into performance. Indeed, the impetus of a century has, it is trusted, been of avail in improving even this part of the work of the College. But, in its essence, "the Maryville spirit" is the same throughout the past hundred years. It has been much the same in the teachers and in the students.

By a Mission-Filled Teaching Force

The College has always been very deliberate and cautious in the choosing of its teachers; for if the character and the accepted mission of a college are to be perpetuated, they must be perpetuated in the persons of the teachers who make up the successive faculties. Without vigilance in the selection of its teachers, it would be easy to metamorphose in a few short years the whole spirit of even Maryville College, distinctive, historic, consistent, and typical as that spirit has persisted.

It has been the glory of Maryville, however, that the members of its faculties have been men and women of a deeply earnest purpose, who have looked upon life as a mission of helpfulness to others, and who have, among their many ambitions, placed highest of all the ambition to be used of God in training his sons and daughters for their divinely appointed and phil-

anthropic mission. It has been the practice of these teachers to say "Come!"—not "Go!"—in their efforts to lead their students to walk the paths of virtue, religion, and social service. And the results of their labors have been happy results. "Like priest, like people," should be thus rewritten for Maryville's use: "Like teacher, like student." And this is true common sense, true psychology, true pedagogy, and true religion.

By a Reverent College Atmosphere

Manhood must be reverent to be at its best. The rash spirit of youth that would "rush in where angels fear to tread," must be better instructed before it can be discreet and safe. And so the college program seeks every day of the college year to inculcate the wholesome spirit of reverent humility in the presence of "the high and lofty One who inhabiteth eternity, whose name is holy."

The daily chapel exercises, conducted not as mere routine by the professors in succession; the Bible-school and church services of the Sabbath, which all attend; the historic Tuesday evening conference meeting attended voluntarily by hundreds of students, and directed by the teachers and the student organizations; the Bible Training Department with its reverent and scholarly investigation of the word of God as the law of life; and even the regulations enforced in the discipline of the school—all conspire to create and develop that spirit of reverence which cannot be absent when true character is present. Thus Maryville's character product has, normally, a large element of godly reverence permeating it.

The culmination of the yearlong efforts of Maryville to build the best possible manhood product is reached in the February Meetings. Believing most heartily that the cleanest, truest, noblest, and most altruistic character is that which results from the fear and love of God and from loyalty to his word and church and will, the College seeks most earnestly and persistently to lead every student to enter definitely and heartily into the service of God and his church.

Preeminently by the February Meetings

In ante-bellum days Dr. Anderson, as pastor of the New Providence Church in Maryville, usually held a special series of services every year, in the benefits of which the students shared, and in which he trained them to be what are now called "personal workers." For the first ten years after the War, the College continued to share in the town meetings. In the course of time, however, the institution grew to such size that it became expedient for it to have its own meetings. Out of this fact grew "the February Meetings."

The first February Meetings were held in the old chapel on the second floor of Anderson Hall in 1877. Rev. Nathan Bachman, D.D., one of Maryville's greatest benefactors, conducted the services. In these initial meetings many decided to live the Christian life, including the present president of the College and his wife, and the lamented Miss Margaret E. Henry.

With Their Unique History

These first meetings, moreover, were immensely im-

portant in that they determined for the future the character of the succeeding meetings. Dr. Bachman was an apostle of love and gentleness and loyalty and vision. He appealed dispassionately but earnestly and most wisely to the manliness and the womanliness of the students. Like Goldsmith's village preacher, he sought to allure to brighter worlds and lead the way; but sought first to lead the young people to nobility of character through the transforming power of religion, and to usefulness of service through enlistment under the Great Leader.

On this same rational and unobjectionable plan has the work since then been carried on. Those who had expected to find ground for criticism in the meetings have become their warmest friends when they have seen them and have witnessed the vast good they have accomplished. Few of the many thousands who have attended them have found any fault in them; while most of the thousands have referred to them throughout succeeding years with profound respect and gratitude.

The quiet, elevated, and biblical methods employed by Dr. Bachman have been continued with wonderful and increasing success by the other leaders of the meetings. It has been the policy of the College, so far as possible, to have each leader take charge every four years. Dr. Bachman conducted the meetings eight times; Dr. Elmore has been leader seven times; and Dr. Trimble, five times.

With Their Able and Wise Leaders

The services usually begin on the first Sabbath of

February, and continue about twelve days; a forty minutes' service being held at chapel attended by all the students, and a service each night attended by the great majority of the students.

With Their Vision Godward

The object of the twenty-four earnest and thought-laden addresses is to bring the young people face to face with their Lord and Master so that they may see both the Invisible and their unseen duty and thus decide to enter the service of God. Surely no more sublime privilege and task could be given a college than is that which Maryville feels has been given to it—the opportunity to implant humble piety and reverent religion in the hearts and lives of young people.

"Fear God" is a message that our young Americans must hear and heed if they are to remain clean-bodied and pure-hearted, and if they are to have the motive and passion for righteousness that will make them regenerators of our body politic. The College makes no apology for shortening somewhat the assignments of work during twelve February days in order that the young people may have leisure in which to turn their gaze upward and to come to an understanding with the Infinite.

With Their Vision Manward

The February Meetings, however, turn the serious attention of the students manward as well as Godward. A clarion call to service is sounded every day. The proclamation of the brotherhood of man and of fraternity in the common Savior thrills the young people with the challenge of Christian and social service in a

lifelong crusade. Great numbers have been aroused in these meetings to dedicate themselves to the service of their fellow men.

The religion that Maryville champions is one that refuses monkish selfishness and seclusion and seeks Christlike self-sacrifice and service. Surely a series of meetings that annually sends forth many with high resolves to spend and be spent for others, and that has sent many hundreds to careers of great usefulness, is the glory of the school that provides them.

And With Their Transforming Ideals

A new vision of life's meaning and possibilities dawns upon the student as he has his horizon broadened until it touches earth's remotest bounds and extends beyond to the boundless domain of God's purposes for his life. He feels "the expulsive power of a new affection" that drives out the low and the mean, and he experiences the transforming power of a lofty purpose.

These ideals annually transform many lives. Bad habits are abandoned; good habits are formed or strengthened; discipline is simplified; and scholarship is improved. "Now, professor, I shall go to work," said a young man, who had been one of the most careless of students; and he steadily fulfilled his new purpose until he graduated a scholarly man, and became a leader of men for righteousness, and not long since the remarkably successful leader of one of the February Meetings.

The religious forces, it goes without saying, are strengthened by the campaign. Prayer and the word

"Good-bye" at the Close of a February Meeting.

of God win such victories as to command a new respect even from the most careless. Remembrance of the Sabbath day and reverence for God's name gain a new control of hearts. The moral tone of the College is greatly improved. February days transform ideals, and these ideals transform all later life.

That Become Life Purposes

Yes, these ideals become life purposes. College life is enriched by them; but, better yet, in the case of very many, all later life is transformed by them. Conscience gains the kingly place of honor and rules the conduct. Many decide that their life-work shall be an altogether altruistic one, and they spend the rest of their days carrying out, at home and in foreign lands, the purpose formed in the heart-searching, clarion-calling February days.

The goodly army of Maryville altruists who in home and foreign mission fields are toiling for their fellow men are, many of them, living out the purposes formed during those days of decision. And the host who do not go into a vocation that is definitely devoted to the service of others, carry with them into their life-work, whatever it may be, the high resolve to make life count for others as well as for themselves.

The February Meetings, the culmination of every year's campaign for character building, make the greatest contribution of the year toward Maryville's output of "manhood product."

CHAPTER X

Maryville's Second Century

The history of the first century of the College has contained two books of Genesis instead of one, for the Civil War almost annihilated the College. And yet every decade of the century has made some permanent contribution to the inheritance of the institution. And, in spite of the fact that the College has never yet had enough buildings and endowment to enable it to live comfortably, this heritage from other days is a rich one.

Rich Heritage of The First Century:

A valuable part of this heritage is its geographical location. What more could be desired in this respect? In the heart of the romantic Southern Appalachian region, with its five millions of mountaineers; in the heart of "the Switzerland of America"—East Tennessee, "secluded land of gentle hills and mountains grand"; in the broad county of Blount, with thirty-three per cent of its population of scholastic age; in the beautiful county town of Maryville; and in the parklike campus of two hundred and fifty acres;—surely no more healthful, attractive, or strategic location could have been found in the wide, wide world. And in the days of the New-

(1) Location

est South and of the Panama Canal, the course of empire is setting this way more rapidly than ever.

(2) History

The school has suffered from poverty, and its career has been far from placid, but its history has been a heroic one. The men of Maryville have been weak in salary and support; but they have been mighty in sacrifice and service. Some imperfect outline of the work of these men has been given in this book. And the story of the Academies, the Log Colleges, the Theological Seminary, the Ante-bellum College, and the Post-bellum College, crowded with evidences of unselfish devotion to the cause of education and of the people, has been handed down as part of the precious heritage with which Maryville of the new century is endowed. And it is a record full of divine providence, human faithfulness, and college usefulness. It is more precious than rubies.

(3) Character

Another part of the heritage received from the past is the character of the College. As this narrative has shown, the founder of the College gave it its worthy character at its very beginning; and his successors have striven to preserve it untarnished, to be handed down in turn to their successors. How well they have succeeded may also be gathered from the pages of this book—pages that tell a "story of altruism." This college character is worth more than all the financial capital of the school; it is what has made Maryville beloved of true men and women, and highly favored of God. And it has come down to the second century as an invaluable

legacy purchased at a great cost of devotion and sacrifice.

(4) Mission

The past century has contributed at least four priceless boons that unite to form the rich heritage it has handed down to the second century. Mention has been made of three of these boons—its location, its history, and its character; the fourth is as priceless as these; it is its mission. From the beginning there has been no uncertainty as to what was sought; the accepted mission of the College has been the making of Christian leadership for the world's work. Like Paul, it can say: "This one thing I do." Possessed itself of the assurance of its own mission, it has sought to make its students men and women of a mission. And the greater includes the less; that which more secular institutions make their chief purpose—the development of sound scholarship—Maryville seeks with all its might and main to do at least as well as they: but it is not content with this achievement; it seeks to superadd to the very best scholarship the very best heart culture and moral and religious character.

A Double Jubilee for the Great Past!

If the Hebrews had a jubilee at the end of every fifty years of their history, the Maryvillians clearly owe for the past hundred years of God's providences a double jubilee. For the patent of nobility that was won for the College by the valiant deeds of loyal men and true; for the twenty-five quadrenniums of college generations; for the ten times ten commencement days with their students faring away from the

"The Place Is Too Strait for Us."

college halls to carry the teachings of Maryville to the ends of the earth; for the two half century periods embracing the Old South and the New South, and merging now into the Newest South with its new heavens of kindly promise and new earth of generous prosperity; for a total history full of the providences of God and the faithful service of men, let the trumpets sound forth a jubilee, yes, a double jubilee!

All Hail to the Greater Future!

While we give thanks for the past with its rich heritage, let us salute the future with its richer promise. The old king is dead; long live the new king! The past was great; the future will be far greater. The property equipment, the endowment, the departments, the curricula, the faculty, the student body, and, above all, the usefulness of the institution —all will be increased in the greater future. Nor is it difficult to believe this cheery horoscope of coming days; for has not the story we have been telling so accustomed us to growth and development, and evolution and expansion, that we should be surprised—not by an advance but—by a retrograde movement? There are to be great achievements in the future for Maryville; then all hail to the greater Maryville of the future!

The Policy for the Second Century:

What shall be the policy for the new century? In the case of men of purpose, high ideals, industry, and enthusiasm, it is not difficult for those that know them best to predict their future course of action; for it will be controlled largely by the principles that

have decided the conduct of the past. This is also true of colleges. Whatever changes are introduced into the policy of Maryville College will be dictated largely by the lessons learned in the school of experience. Even schools go to school; and Maryville's future will grow out of the lessons it has learned in the past in their application to the new requirements of new conditions.

(1) Try to Do as Well as in the Past

There are some respects in which a proper ambition may be satisfied even with equaling the attainments of the past. If the daughter merely equal the moral worth and beauty of character of her mother, her friends will often agree that she has done nobly indeed; and if the Maryville of the second century succeeds in emulating and equaling the moral worth and integrity and unselfishness of the Maryville of the first century, its friends may well be satisfied; for a glorious record in these respects has the College had in its self-denying past. Let Maryville even live up to its moral and religious traditions, in this materialistic and self-centered age, and it will, indeed, do well. But it purposes to be true to its worthy past, and hopes to take no backward step in its onward march.

In some important respects, however, Maryville's second century will be made far better than was the first. As each succeeding decade after its refounding marked great improvements and expansion in many directions over what was registered the decade before, it is to be expected that the history of the College will

again be one of new advance and success and usefulness. The dreams of the founder and refounder have already become realities; and the management will enter the new century with the confidence born of the assured achievements of the past, and with the determination to seek the far better things that they are justified in expecting. There is no tendency on their part to spare endeavor toward the realization of what is possible for Maryville.

(2) And Far Better Than in the Past

One of the desiderata to be realized in the second century will be the coming of the day when Maryville can be only a college. As yet the preparatory department is a necessity, and its elimination at present would be a grave injury to the cause of education in this section; it, evidently, has additional years of usefulness before it for all four of its years, and then other years of usefulness for its two upper years; but when the high-school system of the Southern Appalachians has been developed sufficiently to care for the young people of the region, it will be the carrying out of an old program that will take place when the preparatory department shall be exscinded, and the College shall be only a college.

(3) Let Maryville Be a College

The foundations of the College are already so extensive and its continued enlargement so certain that there is not the shadow of a possibility of the institution's ever taking the rank of a Junior College. The new century will strengthen it and expand it

(4) A Whole College

mightily, but it will not narrow its field or scope. It will always be "a whole college."

(5) And Nothing but a College

Maryville does not aspire to do the work or bear the name of a university. It has various departments, but it does not wish different schools under its management; it fears that they might interfere with the efficiency of its efforts to unify and strengthen its character-forming influences. To be the kind of college that its ambitions propose as their ideal will require all its present possessions and powers, and will utilize all the added resources that the future will bring to it.

(6) And the Best Possible College

Another ideal of the second century of Maryville will be to seek to be not only a college, a whole college, and nothing but a college, but to be beyond all question the best possible college. Maryville believes that nothing is too good for its young men and young women, and it will be content with no lower aspiration for them than to provide them the best possible college.

If friends continue to be raised up for it, as they have been so remarkably raised up during the past century, the College will approximate every passing year more nearly to the ideal it holds before it. Very modest Maryville has always been; it has not cried aloud in the streets; but very ambitious it has also been; it has wanted its sons to be as plants grown up in their youth, and its daughters to be as corner-stones, polished after the similitude of a palace. It wishes

to be the best possible college so as to be able to give the best possible training for its young people. It seeks to be fit to survive, and then hopes to share in the survival of the fittest. Witness, the chorus of the college song:

> Orange-garnet, float forever,
> Ensign of our hill.

(7) Serving All the Needs of Its Constituency

Maryville still has its constituency of the earlier days; it also has an additional constituency of large dimensions. In 1916 it had 287 students, or about one-third of its enrollment, from Blount County; 248, or about one-third, from forty-seven other counties of Tennessee; and 270, or about one-third, from thirty-one other States and countries.

This large constituency is calling for many forms of education. Of recent years it has especially urged the establishment of vocational courses. In 1913 the Home Economics Department met part of this demand, and immediately became greatly popular. As this book goes to press, a modest agricultural department is being introduced in compliance with the insistent demand of the times and of the students. The young men want to learn to be better farmers, and the school-teachers wish to prepare themselves for the intelligent presentation of agriculture to their young people. The forty acres especially available for this department, in the campus of two hundred and fifty

acres, is admirably adapted to the purposes of the department. Maryville is in duty bound to the great farming region in which it is located, to provide some elementary and normal training in agriculture for its students. This it can do without trespassing on the field occupied by the State agricultural colleges, and without impairing in any degree the work of its other departments.

The opportunities for work afforded the students are now mainly for unskilled manual labor. There is needed, in addition, a manual training department in which the student may be trained in a few forms of skilled manual labor. For any clientage this is valuable, but for Maryville's students, accustomed to work and eager for trained skill, it is especially valuable. This want of the students will surely be provided early in the new century.

Maryville is anxious to be of more direct service to its community and county and section than it has been able to be in the past. It is hoped that it may be enabled to employ a large enough force to do the college work efficiently and yet to allow extension work to be carried on in the interest of thousands of neighbors of the institution who can not be students within its walls. For thirteen years (1916) the Mountain Workers of the Presbyterian Church have held an annual Conference in the College in June, and thus several States have been served. Maryville wishes to be enabled to render far more of this kind of extension service during the second century than it has thus

Carnegie Hall Burned in April, 1916; Rebuilt by December, 1916

"A Bigger and Better Maryville."

far been able to render. Strategically located in a large town and near a large city and yet in rural East Tennessee, it desires to contribute more directly than heretofore to the solution, within its field, of the country and city problems which its students consider in their social science classroom.

(8) In the Historic "Maryville Spirit"

The glory of Maryville has ever been, as has been reiterated, the historic "Maryville spirit" of cosmopolitan breadth of sympathy, thorough scholarship, manly religion, and unselfish service; and the achievements that have grown out of that distinguishing spirit. It is unthinkable that a spirit that has persisted and even developed in power for a hundred years shall deteriorate or be lost in a new century that has, if possible, even a greater need of its qualities than had its predecessor. The College must gain in its second century a victory even more difficult, but also more honorable, than was its mighty victory over the adversity of its first century, namely, a victory over the seductions of prosperity. What Maryville men of the first century have even died for, let the Maryville men of the second century live for, in the highest and truest and worthiest way. The holy heritage of the past is a sacred charge, to be guarded in the same noble way as in other days it was won. Let the men of Maryville toil not for self—for that spirit belongs to the breed of baser sort—and let them not strive merely to make Maryville more popular, but rather let them use every endeavor to make their students efficient and Chris-

tian and greatly useful. Then will a greater and better Maryville of the second century be the logical and worthy successor of the great and good Maryville of the first century.

(9) Always in the Spirit of the Great Teacher

The ever-available criterion of "the Maryville spirit" will, however, continue to be the spirit of the Great Teacher himself. Let future faculties and future directors sit, as did their predecessors, at the feet of the great Galilean until they are imbued with his spirit. Then, and then only, will they be able to train their students and to administer the affairs of their College in a way that will be worthy of Maryville's history and of Maryville's Lord. Then will "the Maryville spirit" be beyond all question the right spirit.

At the inauguration of Dr. Anderson, a hundred years ago, the founder of Maryville told of the providences that had helped in the opening of the new institution. He said: "Hitherto the Lord has helped us, and to his name we raise our grateful Ebenezers." At the beginning of the second century of the service of the College, we echo his words and raise our "grateful Ebenezers."

The Purpose of the Second Century

On the same occasion Maryville's founder uttered the following words that have been the Magna Charta of the institution he established: "Let the directors and managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of his only begotten Son as

their sole object, and they need not fear what man can do."

Upon the threshold of the second century, the fifth president of the old College would echo these noble words of Isaac Anderson as, in his view, expressing accurately the desire and purpose of the present "directors and managers" of Maryville; and he would also propose them as a *sacramentum* to be taken by all the Maryville men of the future, to the end that they may worthily continue what was most worthily begun. Then will these other words uttered by Dr. Anderson sound out for them the same cheer that resounded in them a hundred years ago:

"Let this object be pursued with meekness and persevering fidelity, leaving the event with the great Head of the Church, and we need not tremble for the issue."

APPENDIX

I. GENERAL COLLEGE OFFICIALS, 1819-1919

Entered Office	Presidents	Vacated Office
1819....	Rev. Isaac Anderson, D.D.	1857
1857....	Rev. John J. Robinson, D.D.	1861
1869....	Rev. Peter Mason Bartlett, D.D., LL.D.	1887
1889....	Rev. Samuel Ward Boardman, D.D., LL.D.	1901
1901....	Rev. Samuel Tyndale Wilson, D.D.	

Chairmen of Faculty

1866....	Rev. Thomas Jefferson Lamar, M.A.	1869
1887....	Rev. Edgar Alonzo Elmore, D.D.	1888
1888....	Rev. James Elcana Rogers, D.D.	1889

Deans

1891....	Rev. Samuel Tyndale Wilson, D.D.	1901
1905....	Rev. Elmer Briton Waller, M.A.	1913
1914....	Prof. Jasper Converse Barnes, Ph.D.	

Chairmen of the Directors

1819....	Rev. Isaac Anderson, D.D.	1857
1857....	Rev. John J. Robinson, D.D.	1861
1865....	Rev. Thomas Jefferson Lamar, M.A.	1869
1869....	Rev. Peter Mason Bartlett, D.D.	1887
1890....	Rev. William Harris Lyle, D.D.	1905
1906....	Rev. Edgar Alonzo Elmore, D.D.	

Recorders of the Directors

Entered Office		Vacated Office
1824	Rev. Robert Hardin, D.D.	
1826	Rev. William Eagleton, D.D.	
1827	Samuel Pride, M.D.	1861
1865	Rev. Ralph Erskine Tedford	1876
1876	Rev. Gideon Stebbins White Crawford	1891
1891	Major Benjamin Cunningham	1914
1914	Frederick Lowry Proffitt	

Executive Committee of the Directors

1900	Rev. John McKnitt Alexander	
1903	Hon. Thomas Nelson Brown	
1891	Major Benjamin Cunningham	1900
1900	Rev. William Robert Dawson, D.D.	
1897	Rev. Edgar Alonzo Elmore, D.D.	1900
1913	Hon. Moses Houston Gamble	
1897	Alexander Russell McBath, Esq.	1900
1891	John Calvin McClung	1897
1900	Rev. James Humphreys McConnell	1903
1891	Hon. William Anderson McTeer	
1897	Col. John Beaman Minnis	1903
1906	Rev. John Morville Richmond, D.D.	1910
1910	Prof. Elmer Briton Waller	1913

Treasurers

1819	James Berry, Esq.	1833
1833	Gen. William Wallace	1864
1865	John P. Hooke, Esq.	1884
1884	Hon. William Anderson McTeer	1900
1900	Major Benjamin Cunningham	1914
1914	Frederick Lowry Proffitt	

Assistant Treasurers

1865	Prof. Thomas Jefferson Lamar	1887
1887	Prof. Gideon Stebbins White Crawford	1891
1891	Prof. Samuel Tyndale Wilson	1900

II. POST-BELLUM TEACHERS

1. Presidents, Deans, Registrars, Principals, and Professors

Mrs. Jane Bancroft Smith Alexander, M.A., Instructor in French, German, and Latin, 1883-1885; Latin and French, 1892-1893; French and German, 1904-1905; History, 1905-1908; English Language and Literature, 1908-1913; Professor of English Literature, 1913- .

Jasper Converse Barnes, Ph.D., Principal of the Preparatory Department, and Professor of the Science and Art of Teaching, 1892-1903; Principal, and Professor of Psychology and Political Science, 1903-1904; Professor of Psychology and Political Science, 1904- ; Dean, 1913- .

Rev. Alexander Bartlett, M.A., Professor of the Latin Language and Literature, 1867-1883. Died, November 19, 1883.

Rev. Peter Mason Bartlett, D.D., LL.D., President, and Professor of Mental and Moral Science, 1869-1887.

Henry Jewell Bassett, M.A., Associate Professor of Latin, 1905-1906; Professor of Latin, 1906- ; Secretary of the Faculty, 1913- ; absent on leave in Italy, 1915-1916.

Rev. James Bassett, M.A., Professor of English Literature, 1890-1891.

Henry C. Biddle, Ph.D., Professor of Chemistry, 1899-1901; absent on leave, 1900-1901.

Rev. Samuel Ward Boardman, D.D., LL.D., President, and Professor of Mental and Moral Science, 1889-1901; Emeritus Professor of Mental and Moral Science, 1901- .

Mary Ellen Caldwell, B.A., Instructor in Latin and Mathematics, 1891-1892; Matron, 1893-1897; 1904- ; Dean of Women, 1913- ; Field Scholarship Secretary, 1916- .

Arthur Wallace Calhoun, M.A., Professor of Social Science, 1913-1914; Professor of Social Science and Greek, 1914-1915.

William A. Cate, M.S., Principal of the Normal Department, 1879-1880; Professor of the Science and Art of Teaching, 1880-1888; Professor of the Natural Sciences, and of the Science and Art of Teaching, 1888-1892.

Rev. Gideon Stebbins White Crawford, M.A., Instructor in Languages and Mathematics, 1874-1875; Professor of Mathematics, 1875-1891; Registrar, 1888-1891. Died, February 3, 1891.

Major Benjamin Cunningham, Registrar, 1900-1907.

Edmund Wayne Davis, M. A., Professor of Greek, 1915- .

Horace Lee Ellis, M.A., Instructor in English, 1898-1900; Principal of the Preparatory Department, and Professor of Education, 1914- .

Edgar Alonzo Elmore, M.A., Professor of the Latin Language and Literature, 1884-1887; Chairman of the Faculty, Professor of the Latin Language, and Instructor in Mental and Moral Science, 1887-1888.

George S. Fisher, Ph.D., Professor of the Natural Sciences, 1892-1899.

William Ruthven Flint, Ph.D., Professor of Chemistry and Physics, 1910-1911.

Isaac Allison Gaines, M.A., Acting Professor of the English Language and Literature, 1898-1899.

Hon. Moses Houston Gamble, M.A., Instructor in English Branches, 1903-1906; Principal of the Preparatory Department, 1906-1908.

Rev. Clinton Hancock Gillingham, M.A., Registrar, 1907- ; Professor of Old Testament History and Literature, 1907-1911; Acting Principal of the Preparatory Department, 1910-1911; Professor of the English Bible, and Head of the Bible Training Department, 1911- .

Albert Franklin Gilman, B.S., M.A., Professor of Chemistry and Physics, 1900-1906.

Rev. Herman A. Goff, M.A., Instructor in Greek and English, 1891-1893; Professor of Elocution and Modern Languages, 1893-1898; Professor in the Department of Mathematics, Registrar, and Librarian, 1898-1900.

Susan Allen Green, M.A., Professor of Biology and Geology, 1906-1912; Professor of Biology, 1912- .

Margaret Eliza Henry, B.A., Instructor in English and Ger-

man, 1890-1894; Instructor in English Branches, 1894-1915; Scholarship Secretary, 1903-1916. Died, July 7, 1916.

Rev. Charles Kimball Hoyt, D.D., Professor of the English Language, Spring of 1915- .

Rev. Thomas W. Hughes, M.A., Professor of Mathematics, 1867-1869.

Mary Elizabeth Kennedy, M.A., Professor of Biology and Geology, 1902-1906.

George Alan Knapp, M.A., Professor of Mathematics and Physics, 1914- .

Rev. Thomas Jefferson Lamar, M.A., Professor of Sacred Literature, 1857-1866; Professor of Languages, 1866-1867; Professor of the Greek Language and Literature, and of Sacred Literature, 1867-1887. Died, March 20, 1887.

Henrietta Mills Lord, M.A., Instructor in French and German, 1900-1904; absent on leave in Germany, 1904-1905; Professor of French and German, 1905-1909.

Rev. Hubert Samuel Lyle, M.A., Professor of New Testament History and Literature, 1907-1911.

Phoebus Wood Lyon, Ph.D., Professor of Rhetoric, Logic, and English Literature, 1905-1914. Died, November 13, 1914.

Francis Mitchell McClenahan, M.A., Professor of Chemistry and Physics, 1906-1910, 1911-1912; Professor of Chemistry and Geology, 1912- . Absent on leave, 1916-1917.

Rev. Charles Marston, M.A., Instructor in the English Language and Literature, 1895-1896; Professor of English Literature, 1901-1905; Librarian, 1904-1905.

Charles Hodge Mathes, M.A., Professor of Greek and History, 1903-1905; Professor of Greek, 1905-1911.

Alfred Stuart Myers, M.A., Professor of Rhetoric and Public Speaking, 1915-1916.

Rev. John Grant Newman, M.A., Professor of the Latin Language and Literature, 1893-1903.

John Wesley Perkins, M.A., Professor of German and French, 1914-1916.

Frederick Lowry Proffitt, B.A., Instructor in Mathematics and Physics, 1908-1911; Principal of the Preparatory Depart-

ment, and Professor of Education, 1911-1914. Resigned, January 14, 1914, to accept Treasurership.

Paul Rodney Radcliffe, B.A., Principal of the Preparatory Department, 1908-1910.

Gaines Sawtell Roberts, M.A., Instructor in Latin, 1888-1891; Professor of the Latin Language and Literature, 1891-1892. Died, July 14, 1892.

Rev. James Elcana Rogers, Ph.D., Tutor, 1878-1879; Professor of the Natural Sciences, and of the French and German Languages, 1887-1888; Chairman of the Faculty, and Professor of the Ancient and Modern Languages, 1888-1889.

Herman Ferdinand Schnirel, B.A., Instructor in German and French, 1909-1910; Professor of German and French, 1910-1912.

Rev. Solomon Zook Sharp, M.A., Professor of German, and in charge of the Normal Department, 1875-1878.

James Houston McCallon Sherrill, M.A., Instructor in Greek, 1888-1891; Professor of the Greek Language and Literature, 1892-1902.

Edgar Howard Sturtevant, Ph.D., Professor of Greek, 1902-1903.

Rev. Elmer Briton Waller, M.A., Professor of Mathematics, 1891-1913; Secretary of the Faculty, 1892-1913; Dean, 1905-1913. Died, March 29, 1913.

Rev. Samuel Tyndale Wilson, D.D., Professor of the English Language and Literature, and of the Spanish Language, 1884-1915; Librarian, 1885-1898; Registrar, 1891-1898; Dean, 1891-1901; President, 1901- .

2. Associate Professors

Amanda Laughlin Andrews, Ph.B., French and German, 1897-1900; absent on leave in Germany, 1900-1901; fall term of 1901.

Cora Cecilia Bartlett, B.A., Greek and Mathematics, 1880-1882.

Henri G. Behoteguy, B.A., French and German, 1885-1887.

Robert Bartlett Elmore, B.A., Latin, 1903-1905.

Mary Lettie Evans, B.A., Instructor in Greek and Latin, 1883-1887; Associate Professor of Greek, 1887-1888.

William Langel Johnson, Ph.B., Social Science and History, 1915- .

Annabel Person, B.A., Greek, 1911-1914.

Mary Emma Renich, M.A., Physics and Mathematics, 1912-1914.

John Woodside Ritchie, B.A., Biology, 1899-1901.

Edward George Seel, B.A., German and French, 1912-1914.

Rev. John Silsby, M.A., Mathematics, 1876-1878.

3. Instructors

Annie E. Alden, M.A., French and Botany, 1872-1873.

Eva Alexander, B.A., English and Bible, 1914-1915.

Mary Victoria Alexander, B.A., English and Bible, 1908- ; absent on leave in Columbia University, 1914-1915.

Thomas Theron Alexander, B.A., Tutor, 1873-1874.

Nageeb Joseph Arbeely, French, 1879-1882.

Lula K. Armstrong, M.A., Preparatory Branches, 1905-1908.

Jennie M. Badgley, French and Latin, 1873-1875.

Louise Marie Barnes, English Branches, 1902-1903.

Mary Eliza Bartlett, B.A., French and English, 1877-1878; and 1881-1882.

Nellie Eugenia Bartlett, B.A., English, 1878-1879.

Hon. David Joseph Brittain, B.A., History, 1910- .

Mabel Broady, B.A., English, 1913-1915.

Nancy Lee Broady, B.A., English, 1912-1913.

Mary Gaines Carnahan, B.A., Spanish, 1908-1909.

Alice Isabella Clemens, B.A., English, 1909- .

Mary E. Clute, English, 1874-1877.

William Robert Dawson, B.A., Greek, Latin, and English, 1886-1887.

Mme. Adèle Marie Dennée, Brevet Supérieur, The Sorbonne, German and French, 1914- .

Anna DeVries, Ph.B., German and French, 1911-1914.

Calvin Alexander Duncan, B.A., Tutor, 1871-1873. Elected Professor of Greek in 1887, but declined the appointment.

Carl Hopkins Elmore, B.A., Preparatory Branches, 1898-1899.

Anna Ethel Fanson, B.A., Latin, 1913- .

Frank Marion Gill, Preparatory Branches, 1893-1906.

Alice Armitage Gillingham, Assistant Scholarship Secretary, 1910-1916; Corresponding Scholarship Secretary, 1916- .

Arta Hope, Preparatory Branches, 1905-1906.

Joseph Franklin Iddins, Supt. P. I., English, 1900-1903.

Almira Elizabeth Jewell, B.A., Mathematics, 1911-1912; Latin, 1912-1915; Mathematics, 1915- .

Robert Calison Jones, B.A., Preparatory Branches, 1895-1896.

Esther Mary Kell, B.A., Mathematics, 1913-1914.

Helen M. Lord, English, 1879-1880; 1882-1883; 1887-1894.

Harvey Boyd McCall, B.A., Preparatory Branches, 1906-1909.

Gideon Stebbins White McCampbell, B.A., Latin and Mathematics, 1883-1884.

Nellie Pearl McCampbell, B.A., Latin, 1910- .

James McDonald, B.A., Latin, 1890-1891.

Florence Keokee McManigal, B.A., English, 1908-1909. Died, October 16, 1909.

Eula Anna Magill, B.A., Preparatory Branches, 1909-1910.

Olga Alexandra Marshall, B.A., Latin, 1912-1913; Secretary to the Treasurer and the Registrar, 1912-1914; Assistant Registrar, 1914- .

Mayme Rebecca Maxey, B.A., Biology, 1914-195.

George Winfield Middleton, B.A., Physics and Mathematics, 1911-1912.

Jonathan Houston Newman, B.A., English Branches, 1901-1902.

Margaret Cecelia Peeler, Ph.B., History, 1914-1915.

Ida Emma Schnirel, B.A., German and French, 1910-1911.

Mrs. Martha Wellman Schnirel, German, 1909-1910.

John Alfred Silsby, Mathematics, 1882-1883.

Kate S. Slack, Bookkeeping and History, 1871-1873.

Virginia Estelle Snodgrass, B.A., Latin, 1908-1913.

Hugh Cowan Souder, B.A., Mathematics and Bookkeeping, 1906-1908.

Mrs. Mary L. Taylor, Assistant Teacher, 1870-1871.

Edgar Roy Walker, B.A., Mathematics, 1909-1915; Mathematics and Physics, 1915- .

Robert Pierce Walker, B.A., Preparatory Branches, 1896-1898; 1899-1902.

Emma Gilchrist Waller, B.A., English and History, 1909-1910.

John LeRoy Warfel, Penmanship, Bookkeeping, and Typewriting, 1889-1895; 1896-1898.

4. Department of Music

Charles McCallon Alexander, Vocal and Band Music, 1888-1891.

Mrs. Florence A. Bartlett, Piano, Organ, Guitar, and Voice, 1872-1887.

Mary Barnett Boggs, Piano, 1913-1915.

Martha Elizabeth Caldwell, Violin, 1915-1916.

Gwendolyn Clark, Mus. B., Piano, Voice, and Theory, 1900-1901.

Agnes Brown Clemens, B.L., Piano and Organ, 1890-1897.

Emma Churchill Columbia, Piano, Theory, and Mandolin, 1902-1905.

Edna Elizabeth Dawson, B.A., Piano, 1913- .

Laura Belle Hale, Piano and Harmony, 1912-1914; Piano and Harmony, and Head of the Department of Music, 1914- .

Rev. Edwin William Hall, Chorister, and Instructor in Vocal and Band Music, 1905-1914; with Bible, 1909-1912.

Charles William Henry, B.A., Band Music, 1903-1904.

Flora Henry, B.L., Piano and Organ, 1893-1895.

Louise Stevens Hershey, Voice, 1904-1905.

Emma C. Hill, Piano, Organ, and Voice, 1871-1872.

Joan McDougall, Piano, 1905-1912.

Helen Ianthe Minnis, B.L., Piano, Voice, and Theory, 1901-1902.

Inez Monfort, Voice and Piano, 1906-1907; Voice, History of Music, and Theory, 1907-1914.

Lena Frances Pardue, Piano, 1916- .

Leila M. Perine, Mus.B., Piano and Organ, 1897-1899.

Mary Kate Rankin, B.A., Piano, 1913- .

Zanna Staater, Voice, 1914- .

Margaret Sutton Sugg, Piano, 1915-1916.

Mrs. Mary E. Tedford, Piano, Organ, and Guitar, 1887-1890.

Anice Whitney, Mus.B., Piano and Organ, 1899-1900.

Amy Catherine Wilson, M.E.L., Piano, Voice, and Organ, 1902-1906.

5. Department of Expression

Irene Bewley, 1906-1907.

Hope Buxton, 1916- .

Mrs. Nancy Gardner Gillingham, B.A., 1907-1908.

Mrs. Agnes Geneva Gilman, B.A., 1901-1904.

Wanda Cozine Keller, 1911-1912.

Mae Susong, B.A., 1903-1904.

Mrs. Nita Eckles West, B.A., B.O., Expression, 1899-1901; 1904-1912; 1914-1915; Head of the Department of Expression and Public Speaking, 1915- .

Edna Edith Zimmerman, Ph.B., 1912-1914; (Mrs. E. E. Z. Walker) 1915-1916.

6. Department of Art

Rev. Thomas Campbell, M.A., Painting and Drawing, 1893-1894; 1902-1914. Died, March 7, 1914.

John Collins, Penmanship, Drawing, and French, 1873-1876.

Grace M. Sawyer, Painting and Drawing, 1890-1891.

Anna Belle Smith, Painting and Drawing, 1914-1915; Head of the Department of Art, 1915- .

7. Department of Home Economics

Blaine Irving Lewis, Tailoring, 1914- .
Helena Mabel Ryland, B.A., B.S., Head of the Department of Home Economics, 1913- .
Mae Darthula Smith, 1915-1916.
Naomi Elizabeth Trent, 1916- .

8. Department of Agriculture

Arthur Samuel Kiefer, B.S. in Agriculture and Horticulture, 1916- .

9. Matrons and Proctors

Mary Ellen Caldwell, B.A., 1893-1897; 1904- .
Mrs. Jessie R. Clemmons, 1900-1901.
Mrs. Nellie Bartlett Cort, B.A., 1901-1904.
Sarah Jane Gamble, 1914-1915.
Margaret Eliza Henry, 1890-1893.
Mrs. Anna M. Hull, 1897-1898.
Emma Agnes Jackson, 1915- .
Hortense Mary Kingsbury, 1896-1899.
Nellie Pearl McCampbell, B.A., 1912-1914; 1916- .
Eula Erskine McCurry, 1915- .
Rev. Arno Moore, 1910- .
Mrs. Mary E. Pierce, 1887-1890.
Frederick Lowry Proffitt, B.A., 1910-1912.
Mrs. Helen H. Sanford, 1898-1900.
Phronia Small, 1894-1895.
Elfleda Carter Smith, 1903-1904.
Mrs. Lida Pryor Snodgrass, 1907-1912.
Edgar Roy Walker, B.A., 1910- .

10. Librarians

Rev. Herman A. Goff, M.A., 1898-1900.
Rev. Charles Marston, M.A., 1904-1905.

Elfleda Carter Smith, 1903-1904.
Mrs. Lida Pryor Snodgrass, 1905- .
Rev. Samuel Tyndale Wilson, D.D., 1885-1898.

11. Physical Directors

Lester Everett Bond, 1911-1915.
Thomas Guthrie Brown, B.A. (and Mathematics), 1902-1905.
William Dean Chadwick, B.A. (and Mathematics), 1905-1906.
Frank Warren Cleeland, 1901-1902.
Alice Isabella Clemens, 1907-1908.
Elinor Crum, 1916- .
Reid Stuart Dickson, B.A. (and Latin), 1906-1908.
Viola Ruth Dudley, 1916- .
Homer Byron Frater, 1915- .
Arthur Samuel Kiefer, B.S., 1915- .
Nellie Maud McMurray, 1909-1910.
Arda Nita Martin, 1915-1916.
Arthur Evan Mitchell, B.A., 1910-1911.
William Ernest Scott, Ph.B. (and English), 1904-1905.
Zechariah Jay Stanley, B.A. (and History), 1914-1915.
Catherine Sherbrooke Sugg, 1915-1916.
Homer George Weisbecker, 1915- .
George Edmund Williams, 1912-1914.
Nellie Mae Wilson, 1914-1915.

12. Commandants

Clinton Hancock Gillingham, 1904-1905.
Percy Hamilton Johnson, 1906-1908.
Charles Hodge Mathes, M.A., 1905-1906.
Capt. Joseph Benjamin Pate, 1902-1904.

13. Hospital

Mrs. William P. Barnhill, Matron, 1909-1913.
Isabel Margaret MacLachlan, R.N., Nurse, 1913-1915.

Mrs. Bessie Moore, Matron, 1914-1916.
Henri Frances Postlethwaite, R.N., Nurse, 1915- .

14. Cooperative Boarding Club

Sarah Frances Coulter, Assistant Manager, 1906-1907; Manager, 1907- .
Emmie Laura Darby, Assistant Manager, 1911-1913.
Lulu Graham Darby, Assistant Manager, 1913- .
Hortense Mary Kingsbury, Assistant Manager, 1895-1911.
Lura Jane Lyle, B.L., Assistant Manager, 1914-1915.
Mrs. Harmonia Virginia Magill, Manager, 1902-1906.
Robert McCorkle Magill, Bookkeeper, 1910-1914. Died, March 25, 1914.
Edgar Roy Walker, B.A., Secretary-Treasurer, 1914- .
Mrs. Mary Allen Wilson, First Manager, 1892-1902; 1906-1907. Died, January 17, 1907.

III. THE FEBRUARY MEETINGS

Date	Leader	Decisions
1877	Rev. Nathan Bachman, D.D.	No record
1878	Rev. Nathan Bachman, D.D.	No record
1879		
1880	Rev. Donald McDonald	41
1881		
1882	Rev. Donald McDonald	No record
1883		
1884	Rev. Nathan Bachman, D.D.	No record
1885	Rev. Nathan Bachman, D.D.	50
1886	Rev. John M. Davies, D.D.	No record
1887	Rev. William J. Trimble, D.D.	No record
1888	Rev. Edgar A. Elmore	No record
1889	Rev. Samuel W. Boardman, D.D.	50
1890	Rev. Samuel W. Boardman, D.D.	No record
1891	No meeting on account of sickness.	
1892	Rev. Edgar A. Elmore, D.D.	72

Date	Leader	Decisions
1893	Rev. Nathan Bachman, D.D.	59
1894	Rev. William J. Trimble, D.D.	60
1895	Rev. Edgar A. Elmore, D.D.	31
1896	Rev. Nathan Bachman, D.D.	No record
1897	Rev. Donald McDonald	41
1898	Rev. William J. Trimble, D.D.	28
1899	Rev. Solomon C. Dickey, D.D.	No record
1900	Rev. Edgar A. Elmore, D.D.	42
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1902	Rev. William J. Trimble, D.D.	12
1903	Rev. Nathan Bachman, D.D.	54
1904	Rev. Walter A. Holcomb	80
1905	Rev. Edgar A. Elmore, D.D.	40
1906	Rev. E. A. Cameron	87
1907	Rev. Nathan Bachman, D.D.	85
1908	Rev. William B. Holmes, D.D.	74
1909	Rev. Joseph P. Calhoun, D.D.	74
1910	Rev. William T. Rodgers, D.D.	76
1911	Rev. Edgar A. Elmore, D.D.	70
1912	Rev. William Thaw Bartlett	113
1913	Rev. Joseph M. Broady	99
1914	Revs. George C. Mahy, D.D., and Joseph Wilson Cochran, D.D.	60
1915	Rev. Edgar A. Elmore, D.D.	80
1916	Rev. William Thaw Bartlett	80

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